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- I. *Popular Letters on the Odic Force, and on Magnetism.*
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(Concluded from the last number.)

LETTER XII.

Transference and Conduction of Od.

YOU are now acquainted with the most important sources of od, at least in so far as I have hitherto been enabled to detect them. Crystals, sun and moon, magnets, animals and human beings; chemical action, including fermentation and decay, sound, friction, and the flow of water, heat, electricity, and, finally, the whole material universe with somewhat inferior power, compared with the previously mentioned sources of odic action, these all give out those sensible and visible phenomena which we cannot refer to any of the known imponderables, but offering certain points of view, from which we perceive that they are all phenomena of the same kind, and must therefore be treated as forming an independent branch of physical science. Let us now consider some of the properties of the principle which must be supposed to be at the root of these peculiar phenomena.

The first thing that we notice is, that this principle may be transferred from one body to another; therefore it is, like heat and electricity, transferable. A body which is hot or electrified causes another body placed in contact with it to become hot or electrified. So is it with od. You have seen that a glass of water, held at the poles of crystals or mag-

nets, or connected with a glass rod which is subjected to friction, or placed in the sunlight or moonlight, in the blue or in the red colours of the spectrum, acquired odic properties. But you may substitute any other body for the glass of water. Take a piece of wood, a skein of yarn, your watch, a china saucer, a small stone, a bit of sugar, or anything that comes to hand; first let it be felt and tested by the hand of a sensitive, then bring it for a short time, for a few minutes, near to a pole of some body which gives out od, and lastly return it to the same sensitive hand. The sensitive will find it altered, and will tell you that he feels it warmer or cooler. And observe, that he will find it altered precisely in the sense in which the odic pole to which it was exposed would itself have acted on him, and not in the opposite sense, as happens with respect to magnetism in the case of iron when exposed to the pole of a magnet. Nothing else then happens but this, that the odic pole brings an indifferent body placed near it into the same odic state as that with which the pole is overflowing. This is communication or transference, to be well distinguished from induction. The former is an odic action; the latter a peculiar mode of action of magnetism on other bodies. The glass of water and other bodies which you have seen exposed to sources of od were therefore charged with od, or odised; and the change which took place in them must be regarded as analogous to that which occurs in a glass of water, for example, when it is heated or cooled. It is the same water; nothing material or palpable has been added to it; only a dynamical or imponderable change has been effected; but remarkably enough, a change which, notwithstanding, acts on the sense of taste.

You may test this also with respect to the luminous phenomena. Place one end of a copper wire in the dark chamber, and the other end in the daylight, and now approach to the latter, in succession, the pole of a powerful crystal, that of a magnet, one of your hands; or rub it with a file, or place it in a glass in which you gradually dissolve an effervescing powder; or hold it over a charcoal fire, or place it within the sphere of diffusion of the electric conductor: in all these cases, the sensitive in the dark will see the wire become luminous, and a small smoky flame mixed with sparks flow from the end of the wire, as long as you continue any of these operations on the other end. The od transferred to the wire will render it more luminous than it naturally is, and will flow out of its end in a form visible to the sensitive, and be then dissipated in the air.

In like manner odic currents continually flow into the

air from the points of your fingers or of your toes, indeed from your whole person; and this escape of od is simply a transference of it to the air, or a charging of the air with od. One of the strongest of such charges is that produced by the breath of all living animals. It is well known that an energetic chemical action goes on in the lungs. Od is thus, according to the laws of its production, set at liberty, and transferred to the air of respiration, which is exhaled, strongly charged with od.

Madame Cecilia Bauer, the wife of a hotel-keeper in Vienna, who is very strong, *thoroughly healthy*,* and withal highly sensitive, told me, with some alarm, that when she woke on a dark night, and could see nothing else, she always saw her husband and child lying beside her, as if luminous, while at each respiration shining clouds of vapour rose from the mouths of both. That was the breath charged with od; and the breath is thus seen by almost all sensitives in the dark, flowing out of their own mouths like tobacco smoke.

Now turn to my first letter, and imagine yourself in a crowded railway-carriage or omnibus, where a sensitive sits enclosed between other persons, and this sensitive may be one to whom the reaction of all like-named od is distressing. But the air in a small closed space is very soon thoroughly charged or even overcharged with od from the many limbs and the breath of many lungs. The sensitive cannot now draw a single breath without inhaling air already as strongly charged as it is absolutely necessary for him that the air he expires should be. And now put yourself in the place of the tortured sensitive who is not permitted to open the carriage-window. He sits on the rack, and no one admits his sufferings. But henceforth you will grant him sympathy and help. In the same way you will now understand why a sensitive of the highest degree of sensitiveness cannot remain in crowded societies, more especially where the ceiling is not very high. The air soon becomes saturated with od; he becomes uneasy, hot, wretched; and if he cannot make his escape, he becomes irritable, cross, and out of humour on

* Such a case, and they are the majority of the author's cases, at once disposes of the silly objection that the odic phenomena are only observed by nervous patients. Even if it were so, it would not signify, so long as they were accurately observed, and the statements of the patients tested by comparison with those of other patients. But they occur in persons whose health is and always has been perfect in every respect.—W. G.

the slightest occasion. The longer he is forced to remain, the more intense become his discomfort and his bad humour.

So is it also with the sensitive in bed. They charge with od, by their own emanations, their pillows, sheets, and couch. This soon annoys and disturbs them. They turn and twist about the whole night through, cast off the bedclothes, and only obtain some respite when they have done this, and are uncovered.

A person of this degree of sensitiveness is always a restless being, literally a "*mauvais coucheur*," and must be so from his very nature. He charges all his clothes with the same od as that of the limbs they cover. Limbs and clothes, charged with like-named od, act and react mutually on each other, producing the unpleasant tepid sensation. When in repose, therefore, the sensitive always suffers, and only obtains some relief in motion, by transferring the od to the air; he cannot of course bear much clothing, and what he has always appears to be too much. He feels a continual impulse to change his position and his occupation.

Od may not only be transferred to all bodies, but it may also be conducted through them. We have seen a proof of this when the sensitive held a rod in the sunshine. The od of the sun's light (which may be called Heliod) passed through the rod into his hand. But now make a complex rod; add to the wooden rod one of metal, and to that a wax candle, and attach to the last a silk thread; give this fourfold rod by the wooden end to the left hand of the sensitive, and when he has become familiar with its effect, in about half a minute take hold of the silk with your right hand. In a few seconds you will hear that the wood begins to feel cool; but if you exchange your right fingers for your left, it, the wood, will become warm and unpleasant to him. Place the silk on the pole of a crystal, on the spectrum, in the moonlight, in an effervescing draught, or on sulphur; in all these cases the effects corresponding to the various sources of od will be conducted, through the different materials, silk, wax, metal, and wood, to the sensitive hand. If you try rods of sulphur, glass, resin, gutta serena, or any other idioelectric substance (non-conductor of electricity), they will all conduct od just as well as the metals. We have no isolator for this indispensable. Hence the difficulty of its investigation.

In all this, contact of the conductor with the source of od is not necessary; a near approach will suffice. Let the sensitive take a glass rod in his hand, and approach the points of your fingers to the other end of it without touching it: you will immediately hear that you exert the same kind

of action on him as before, only weaker. Approach closely to the end of the rod the pole of a crystal, the paw of a cat, some bichromate of potash sealed up in a tube, or a bottle of fermenting grape juice; instantly the sensitive hand will feel the corresponding effect. This agrees with the luminous emanations from all these sources of od. Good conductors, such as metals, glass, or silk, become luminous when strongly charged, or when conducting a strong charge, and clothe themselves along their whole length with a coating of luminous vapour, whether they be acted on by contact with, or by mere approximation to, the source of od.

LETTER XIII.

Dualism of Od.

To whatever department of nature we turn our attention, we perceive *dual* or *polar contrasts*; and these are not wanting in the field which we are at present cultivating. You have already had occasion to notice them in crystals, in magnets, and in the two halves of the human frame or of brutes; in all of which there are observed at one side reddish-yellow odic light and an unpleasant tepid sensation, and at the other blue light, united with a sense of grateful coolness. But the same opposition occurs in innumerable cases of odic phenomena, and constitutes a most essential characteristic of this imponderable.

Let us now take as a starting point, the chemical elements, or simple, that is, undecomposed bodies. Place in the left hand of your sensitive subject, successively, a small phial with potassium and another with sulphur; he will soon inform you that the former produces a tepid and disagreeable, the latter a cool and pleasant sensation. Make the same trial with sodium, gold, platinum, mercury, copper, on the one hand, and with selenium, iodine, phosphorus, tellurium and arsenic on the other, you will obtain from the first series unpleasant warmth, from the second grateful coolness, more or less powerfully marked in each individual substance. You may even employ the difference in odic power as a principle of arrangement of the elements, and place potassium as the element which causes the most intense sensation of disagreeable warmth, at one end of a scale, and oxygen as that which produces the strongest effect of pleasant coolness, at the opposite end. If now you examine the series thus arranged, you will be astonished to find, that, with some trifling deviations, it coincides with that which chemistry has derived from

the relative affinities to oxygen, and which is named the electro-chemical arrangement. By a different path we have arrived at the same result, at an arrangement which may be called the odo-chemical series or scale. Is it not in the highest degree wonderful, that an ignorant uneducated girl, merely by feeling them with her fingers, is able in half an hour to arrange the elements in a series, the establishment of which has cost more than half a century of infinite labour, and the exertion of the utmost sagacity and acuteness on the part of many men of the highest ability? The great Berzelius, the originator of the electro-chemical system, felt this very strongly, when, at Carlsbad in 1845, I laid before him the evidence of this fact; but since his death, the chemists who have survived him have not thought such a trifle worthy their attention. Nay, a physiologist has even had the audacity to accuse Berzelius, after his death, of senile dotage, because he publicly and emphatically took under his protection these results of my investigations.* To make up for the insufficiency of his own judgment, this writer only needed to make the modest assertion that Berzelius had lost his mental powers.

In this odic series the amorphous or uncrystallized bodies, taken separately, exhibit, indeed, no dual opposition; and we must regard them individually as unipolar, much in the same way as electricians regarded soap as unipolar. But if we consider them altogether, and take the series as a collective unity, this opposition is very decidedly manifested, so that at the one end tepid, and at the other cool sensations are excited in the sensitive hand. Odic polarity, therefore, exists in the material universe, viewed as a whole; and, as these substances which feel warm to the *left* sensitive hand are the electro-positive bodies, and such as feel cool to the same hand are electro-negative, I must, in the same sense, and in order to be consistent, name the former *odo-positive*, the latter *odo-negative* bodies.

Of compound bodies, I found the alkalies and alkaloids and all similar bodies, odo-positive; the haloid salts, and most of the metallic oxides, and the acids, odo-negative. Organic substances, such as gum, starch, fat, oils, or paraffine, stood between these.

In crystals I have observed that the end by which they were attached was always warm to the touch and gave out reddish yellow light, and the free end, on the contrary, was

* M. Emil du Bois Reymond, of Berlin, in Karsten's *Fortachritten der Physik*; year iii., p. 401.

cool and gave out blue light. This rule may be followed out even to fibrous crystallizations and to crystalline masses in which the individual crystals can no longer be distinguished. The base of the crystal is therefore odo-positive, the point odo-negative.

Magnets, at the *southward** pole, are, to the *left* hand of the sensitive, warm, and give out reddish yellow light; they are here consequently odo-positive. At the *northward* pole they are cool to the left hand, and the light is blue, they are here therefore, odo-negative. (Some philosophers, not all,† regard the northward pole of the magnetic needle as magneto-positive, but without giving any distinct reasons for so doing. The odic phenomena lead me to doubt the correctness of this view. Odo-positive and electro-positive bodies, as we have seen, agree; and magneto-positive bodies must coincide with them. Consequently the northward pole of the needle, with its blue light, can only be magneto-negative). Heat, chemical action, and sound, have hitherto yielded only odo-negative effects; and friction only odo-positive ones. This part of the subject requires further investigation. Polarized sunlight is odo-positive in its transmitted, odo-negative in its reflected portion. In the spectrum, the red, fire-yellow, and yellow rays, and those beyond the red, are odo-positive; the blue, the violet, and the chemical rays are odo-negative. The same is true of the spectrum of moonlight, as well as of the feeble spectrum from an Argand lamp.

The animal, especially the human, body, is odo-positive on the entire left side from head to foot, and negative on the right side. This is most strongly apparent in the points of the fingers and toes, and here again chiefly at the root of the nails, the seat of the most active organic changes in the whole hand. Man is therefore polarized across the breadth of his frame; but there are also other less marked polarities, or odic axes, one along the length, another along the thickness from back to front, the details of which my space does not permit me to give.

To fix this in your mind, make a few easy experiments. Place before a sensitive a sheet of medium blue paper, and let him look at it alternately with either eye, keeping the other closed. He will find the effect on the left eye agree-

* The pole which *points* to the south is properly the north pole, but to avoid confusion I call it the southward pole. It is well known that the south pole of one magnet repels the same pole of others, and attracts their north poles.

† *Handwörterbuch der Chemie von Liebig, &c. &c.*, vol. v., p. 34.

able, on the right disagreeable. The left eye is odo-positive, and the blue colour is, as you know, odo-negative. Here then, unlike named odic influences meet, and the result is pleasing. In the other case, with the right eye, like named odic agencies meet, and the effect is unpleasant. Control this experiment by another, with a sheet of orange-yellow paper; similar results, but this time reversed, will be obtained invariably. By this delicate experiment you observe that the unpleasant effect of yellow and the agreeable effect of blue on the sensitive, depends on their action on the *left* eye, and that this action is felt, in the internal sense, to prevail over that on the right eye.

If you look into the right eye of a sensitive, at a short distance, with your left eye, he will make no objection; of course the other eye of both must be covered. If you now look with your left eye into his left eye, he will instantly feel uneasy, and not be able to hold out for half a minute; if you try to force him to continue, he will turn away. If he be very highly sensitive, a very short trial of this kind will affect him so powerfully, that for some time he will be unable to see with the eye exposed to the action of yours. Nay, if he be forced to submit to the experiment for a somewhat longer time, it will often happen that vomiting is brought on. This is the result of the meeting of like-named odic influences, and this the highly sensitive cannot endure.

Does odic dualism exist in the contrast of the sexes? For an answer to this question I appealed to nature by the following simple experiment. I placed opposite to a sensitive young lady a man and a woman, each of whom had a glass of water in the right hand. After six minutes, when the water had become negatively odized, I caused the sensitive to taste in succession, the water of both glasses. She found both cool and grateful, but that from the hand of the man far cooler and more grateful than the other. I now repeated the same trial with a sensitive man. But he found the water from the hand of the woman to be the cooler and more pleasant of the two. You see, then, plainly, that man and woman are in polar contrast to each other.

You have no doubt observed, that in all my experiments I have always used the left hand of the sensitive, not the right. The reason of this must now be obvious to you: odic warmth and coolness are not absolute effects of external stimuli, but only relative, and the same effect refers only to one half of the sensitive frame. On the opposite side the effect is reversed. In order, therefore, to avoid confusion in my statements, I referred all trials to one side, and selected

the left, because the effects on that side are usually stronger and more marked, and are thus better observed. Had I taken the right side or hand, I should have obtained the same results, but reversed.

LETTER XIV.

The Odic coloured Spectrum. The Polar-lights of the Earth.

The splendour of the rainbow by day has often delighted you; but I shall now introduce you to a rainbow, seen in the darkness of night.

A subject of low sensitiveness perceives at the two poles of crystals only a greyish undefined vapour, a dull gleam of light amid the general darkness. One of middling sensitiveness distinguishes, that the light at one pole is bluish-grey or blue, at the other yellow or reddish-yellow, exactly like the lights from his right and left hands. Finally, one who is very highly sensitive perceives that this blue and this yellow are not homogeneous, but that within each, all other colours, green, red, orange, violet, play and as it were leap in all directions, and that each polar flame, strictly speaking, has a variegated aspect. This, however, is to be so understood, that the colours last named appear only as secondary colours, as partial specks of colour, in the general blue of the one and the general red of the other pole.

It was a sensitive invalided sailor, Frederick Werdlick, who first pointed out to me, that these colours are not always in restless motion through one another, but that they quietly arrange and stratify themselves, if not disturbed and mixed by the currents of air caused by my movements or by respiration. And when I asked him about the order of arrangement, I learned that red invariably lay lowest, that is nearest to the pole, and was troubled by much smoke; that above this lay fire-yellow, then bright yellow, then pale yellow, canary yellow and green; that the green passed into blue, first pale, then deep, and that above all was violet-red, which passed into smoky vapour; the whole being mixed with many small and bright sparks or stars. What this man first told me, was afterwards confirmed by numerous other sensitives in thousands of nocturnal experiments. Now what is this arrangement of colours, but that of the prismatic spectrum or rainbow? The appearance of a brilliant rainbow in absolute darkness—

what a strange spectacle! All the highly sensitive described it as the most splendid object they had ever seen.*

I placed a powerful bar magnet in the vertical position, its southward pole uppermost; a reddish tint prevailed in all the colours which arranged themselves over this pole. I then turned it, so that the northward pole was uppermost; and the spectrum now became tinged with a bluish colour all over its component tints, which were duller than before. The section of the bar at the poles was a square inch. To diminish this surface, I placed on the pole a pointed iron cap; the light became longer, narrower, and brighter, but the rainbow tints remained. I now used a cap with two upright points; one of them showed a light entirely blue, the other a light entirely red. Lastly, I employed a cap with four upright points; each point had now a different coloured light. The first had a small blue flame; the second a yellow; the third a red; the fourth a greyish-white, and all four flames rose vertically, close beside each other, from the four points of the bar. I had therefore succeeded in separating some of the tints of this enigmatical rainbow, and in obtaining each, as it were independently.

When I turned the bar slowly round its vertical axis, the coloured flames did not move with it, but retained their position, and when the point on which the yellow flame first appeared had come to the place of that on which the blue had been, it had no longer a yellow, but a blue flame, while the blue had passed into grey, the grey into red, the red into yellow. The colours did not therefore depend on the magnet alone, but on some external circumstance also. The meaning of this soon appeared; it was the quarters of the heavens which exerted an influence on the colours of the flames. The blue light always stood on the point which was to the north;

* Here, once more, is an experiment, and the same remark applies to those which follow, made with many subjects, all of whom agree in the details, save only as to degree of brightness. Is this conceivable, when no one of them knew what the others had seen or said, except on the supposition that the light is a true external phenomenon? Could the descriptions of imaginary lights agree in this manner? Let the reader try the experiment, taking care, as the Author always did, not to suggest anything whatever, but to let the subjects tell their own story, and let him observe what sort of agreement will be found in the statements of only two persons who see nothing real, but fancy, or pretended that they see light. Let him test their statements as the author did, and he will soon be convinced that real phenomena alone can explain the Author's results.—W. G.

the yellow on that on the west side, the red at the south, the grey at the east. I might turn the bar how I pleased, the coloured flames did not move, but retained their respective positions in reference to the quarters of the heavens.

Instead of four upright points, I now fixed on the magnet a horizontal four-sided iron plate, a square foot in surface, with its *corners* north, south, east, and west. This was hardly done, before horizontal lights flowed from all the corners, as vertical ones had done from the four vertical points or spires. When I turned the plate 45° , mixed colours appeared at its corners, green at north-west, orange at south-west, greyish red at south-east, and violet at north-east.

I now placed on the bar a circular iron disc; when the beautiful sight of a circular iris or rainbow appeared in the dark to the sensitive. Light flowed out from the whole circumference. From the north, where it was blue, it passed through all shades of blue into all those of green; at north-west, and thence to west, into those of greenish yellow, yellow, orange-red; and towards the south full red, then greyish red; and towards east it passed into grey. But in the north-east there appeared a tolerably sharp and defined *stripe* of red, from which point as the light approached the north, the blue tints again appeared, and at last passed into pure blue at north.

I next had a hollow iron globe made, so large that I could not clasp it with both arms, and hung it in the dark room by a silken cord. I fixed in its axis an iron bar, round which were six strata of coils of copper wire, and arranged so as to be able to connect the ends of the wire with a voltaic battery on Smec and Young's plan. At first nothing was visible; but as soon as I made the connexion, and converted the bar into an electro-magnet, the sensitives saw the suspended globe, luminous in all the colours of the iris, start out of the darkness into view. The whole surface of it shone with rainbow tints. Dividing the globe ideally into stripes, like the parts of an orange, that towards north was blue from pole to pole, that on the north-west green, on the west yellow, on the south-west fire-yellow, on the south red, on the south-east greyish red, on the east grey, on the north-east appeared the stripe of red and the returning blue. The colours formed, visibly, fine lines, like meridian lines, separated by dark ones. The whole globe was clothed in a delicate luminous hollow sphere of vapours. The upper or *odo-negative* half had decidedly a bluish tinge over all its colours, the lower or *odo-positive* had a reddish general tinge. In the north part, where the northward pole of the electro-magnet was,

rose a column of light with a tinge of blue, to the height of a hand above the globe, then beat downwards, like an umbrella, on all sides, and flowed downwards towards the equator of the ball, at a distance of two or three inches from the surface. From the opposite pole below rose a similar column of reddish light, which bent over and flowed upwards towards the equator. Both of these were dissipated in fine lines or fibres of light, before reaching the equator.

It is evident that I wished to form a *terrelle* or miniature earth, in the sense of Barlow's; a floating model of our globe with a north and south pole and the appropriate magnetic forces, and to test this in reference to odic light. And we see, in fact, that the results resemble in a surprising degree the phenomena of the auroræ borealis and australis of our planet. A closer comparison than it is possible here to enter on reveals so perfect an analogy, that it becomes in the highest degree probable that the aurora borealis is positive, the aurora australis negative, odic light (of sufficient intensity to become visible to the ordinary human eye, W. G.).

We see, then, that the odic luminous emanations are not monochromatic, but, when closely examined, appear to constitute a regular iris or rainbow.

(I must here direct the attention of the reader to the singular statements of the sensitives, that towards the violet end of the odic spectrum or rainbow, in all its forms, and of course far removed from the red end, they saw invariably a narrow, well-defined *stripe of pure red*. Without entering into the question of how the odic light comes to be separated into its compotent parts, as sunlight is by the prism or by drops of rain, no such cause, so far as we know, applying to the odic light, I may observe, that the Author was quite taken by surprise with this fact of the narrow stripe of red at the opposite end of the spectrum to the red ray, having never heard of such a thing. How much less could his subjects have known of it! But it so happens that Sir D. Brewster, in his analysis of solar light, published many years ago, shewed that light consisted of only three colours, red, yellow, and blue, the mixture of which produces the green, orange, indigo, and violet of the spectrum. He further shewed that each of the three primary colours existed at every part of the spectrum, but that each predominated at one special part; the red towards the red end, the yellow in the middle, the blue towards the violet end. And he first discovered, by his methods of analysis by absorption, that the red alone had *two* maxima, the chief one at the red end, the other near

the violet end, beyond the blue maximum; and he actually obtained a *stripe of pure red* near the blue end. It is the existence of this second smaller maximum of red which, by mixing with the blue, produces the indigo and the violet beyond the blue. All this was unknown to the Author, till, on reading his great work, I told him of it; yet he had come to the same conclusion from the coincident statements of all the highly sensitive. Is it possible to imagine a more striking proof of the accuracy of his method than this perfect agreement, in so singular and unexpected a fact, with so exact an observer as Sir D. Brewster? And ought not this one fact to have aroused the attention of all who are occupied with the study of optics and the subject of light? just as the luminous moving coil of light round the galvanic wire, which embodies and renders visible Ampère's hypothesis of an exterior current moving in that way, ought to have arrested the attention of all electricians. But this unjustifiable neglect of such beautiful and striking phenomena will have no effect ultimately. "*Magna est veritas et prævalabit.*" Such observations as those of the Author must sooner or later take their due place among the very highest results of experimental science.—W. G.)

LETTER XV.

Terrestrial Magnetism and Terrestrial Od.

Since the colours of the odic spectrum, as you may understand by the preceding letter, arrange themselves with reference to the cardinal points, north, south, east and west, these last must possess in themselves something which has an intimate relation to odic phenomena. If even a small pocket magnetic needle or magnet, in virtue of its odic power, influences these phenomena, it is obvious that the magnetism of a magnet so stupendous as is our earthly sphere, that is, terrestrial magnetism, must exert the most marked action on all odic phenomena whatever, taking place on its surface. This influence is [nothing else than that of the od which everywhere accompanies magnetism, and which consequently is attached to the terrestrial (magnetic) poles, and from thence acts over the whole globe. It may be called terrestrial od.

You have seen that the magnetic pole, which gives odic coolness to the sensitive left hand, as do likewise the electro-negative bodies, is that which points to the north when the magnet is freely suspended, as in the compass needle. We

must therefore consider it as a negative pole, and its associated od as negative od. And since the terrestrial (magnetic) pole, which by its attraction causes it to take this direction, must be of unlike character (in electricity, magnetism, &c., unlike poles attract, like poles repel each other), it follows, that the north (magnetic) pole of the earth must be odo-positive, and the south pole odo-negative.

Of this unavoidable inference we shall now make a very natural and easy application to the affairs of daily life. I have already noticed, in my first letter, that all sensitives are unable to sleep save when lying on the right side; they feel distressed and restless when on the left. Now I feel entitled to assert, with perfect confidence, that in New Holland, Chili, or Buenos Ayres, that is, in the southern hemisphere, this will not be the case; but that, on the contrary, sensitives will there find it impossible to sleep except lying on the left side. Near the equator it will be to them indifferent on which side they lie. This must be so. The north (magnetic) pole is odo-positive. If a sensitive turn towards it his left or positive side, this gives a combination of like poles, which he cannot endure, for it acts disagreeably on him, rendering him uneasy and banishing sleep. But if you place your sensitive friend with his right or odo-negative side nearest the earth, the annoyance is removed; the negative side and the positive terrestrial pole are turned towards each other, and comfort and tranquillity are at once established, so that he falls asleep without delay. Of course all this is reversed in the southern hemisphere. Here, then, is the explanation of what seems a very superficial matter, but which is really founded on a deeply-seated principle in our system; and pathology will do well to take note of the fact.

I shall now mention, in passing, a similar but still more important fact. I have said nothing, from want of space, of the odic character of the longitudinal axis of the human frame. I shall therefore briefly state, omitting, for the present, the evidence, that I have found the human body above, towards the brain, odo-negative, and below, towards the abdomen, odo-positive. This being premised, I beg you to place four chairs in the middle of a room; one of them with its back towards the (magnetic) north, one towards the west, one towards the south, and the fourth towards the east. And now ask a good sensitive whether it be indifferent to him on which of these chairs he sits for some time? When he has tried them all, he will be sure to tell you, that he feels most comfortable on that on which his back is towards the north

and his face towards the south, and most uncomfortable, by far, on that where his back is towards the west and his face towards the east. I shall pass over the characters of the two remaining chairs, and instead beg you to extend the trial to the bed of your sensitive. Place him on it, and turn it, successively, towards the four quarters. You will soon learn that he only feels comfortable when his head is to the north and his feet to the south. The explanation is obvious. The upper half of the body in reference to the longitudinal axis is odo-negative, while the north terrestrial pole is odo-positive. When turned towards each other, unlike poles are paired, and this is agreeable. The lower half is odo-positive, and gives an agreeable combination with the odo-negative southern pole. All other positions are less pleasing, and more or less tepid, causing uneasiness or even nausea. Some of my sensitives have always carried a compass since they learned from me the cause of the unpleasant sensations they had long experienced, and, when travelling, always place their bed by the needle. Highly sensitive subjects are quite unable to obtain rest in any position but that of head to north and feet to south. But even in those who are only of middling sensitiveness, as for example, M. Delhez, teacher of French in Vienna, the position of the bed has so powerful an influence, that it not only decides in regard to the nightly rest, but also in regard to the general health. A healthy sensitive must therefore observe the rule of lying always with his head to the (magnetic) north; and a sensitive afflicted with illness must absolutely and above all things be placed in this position, or all other efforts to effect a cure, and all drugs, will be found nearly ineffectual.

(Here is a most important fact, which any one can verify without a dark chamber or any instrument but a pocket compass. He will soon find a sensitive, *if he only look for one*. Of all who have declaimed and written against the Author's views, or of all who have contemptuously disregarded them, let me ask how many have tried this simple experiment, which demands, no doubt, a little trouble and a little patience, not however the hundredth part of what they daily expend on matters of far inferior interest? I answer with confidence, *not one*; for I have never yet obtained an affirmative answer to the question, "Have you tried the effect of position on sensitives, healthy or diseased?" from those who at once rejected the Author's conclusions. I have tried it, and found his statements literally true. Nay, the complaint we hear every day from those who leave home that they cannot sleep in a strange bed, must, I have no doubt,

frequently depend, in sensitive persons, on the fact that the strange bed stands in a different position from their own. But further, I have been made acquainted with several cases in which, long before the Author's first work appeared, the effects of position were recognized by the subjects and their friends, who had, *in every case*, come to the north and south line as the only tolerable one. These persons, on reading my translation of the Author, wrote to me to thank me for the explanation of what had so long puzzled them. I have seen several of them, and had the details *viva voce*. In all these cases it was impossible that the idea could have been suggested by a work which was not in existence till long after the fact had been noticed and had become known to the subjects and their families. How long will men of standing in science go on imitating the detractors of Galileo, Columbus, Harvey, or Jenner, and reject new facts, *without examination*? The reader will, I am sure, agree with me, that the rejection of such facts by the highest authority, *unless accompanied by a careful investigation*, is unworthy of attention, and must ultimately recoil on its authors.—W. G.)

I may now take you back to the church, where, in my first letter, I left you with the sensitive who had fainted. In our Christian temples we have adopted the rule, which has come to us from heathen nations, of placing the altar to the east, so that the nave extends from it westward. The congregation thus sit with their faces to the east and their backs to the west. But this is exactly, of all positions, the most intolerable to the sensitive. His odo-positive left is turned to the odo-positive north terrestrial pole, his odo-negative right to the odo-negative south pole; he sits therefore under the double influence of like poles, which he is unable to support. If this continue long, as through the hours of a long service, he is affected by one discomfort after another; he becomes hot, and nervous; is affected by migraine and probably nausea, by pain of stomach or even vomiting, and if he do not retire, at last falls down fainting. We see this daily in large churches, and it is due entirely to the improper position of the building.

This influence also affects our daily life. No chair, sofa, or seat should be placed with its back to the west, if a sensitive is to use it. M. Philippi, Major of Engineers, a middling sensitive and an experienced sailor, requires, on board ship, no compass to enable him to point out the quarters of the heavens, in cloudy or foggy weather, where neither sun nor stars are visible. He has only to turn himself, standing, slowly round, and instantly feels where west and north are.

Every sensitive seaman will soon learn this, and find the cardinal points by the same law by which the sensitive spring-finder discovers running water underground.

These things penetrate in all directions into our domestic habits, and affect the position of a piece of furniture, of a machine of any kind, or of a piano-forte. A sensitive lady was often in the habit of playing on the last-named instrument at my house. But she always felt uncomfortable, and could not tell why she always felt indisposed when at my piano-forte, which was a good instrument. On reflection, I remarked that the instrument lay in the meridian, and that the performer sat with her back to the south. She sat therefore before the odo-positive poles of a number of long magnets, namely, the steel wires. This she could not endure, and after a certain time would have fallen fainting from her seat. I turned the piano round, so that she sat to the north of it, and before so many northward poles; instantly all was put right, and thenceforward she played with comfort and with delight. A grand piano must therefore never be placed, so that the performer sits to the south or west of it; for no sensitive will have any comfort in that position.

I knew a man, an excellent domestic character and an industrious weaver, who was rather sensitive: he changed his dwelling, and from that hour he had no longer any comfort at his loom. He began to desert his seat, to frequent the wine and beer shop, neglected his work, and was brought to ruin. Now in his old house, the loom stood so that he sat with his back to the north; but in the new, his back was to the west. This was to him intolerable, and his sufferings, the cause of which he did not know, but which forced him away from the place of torture, caused the ruin of the unfortunate man. Thousands, engaged in sedentary occupations, mechanics, sempstresses, writers, clerks, artists, especially painters, who have the light from the north, and must sit with their back to the west, and are thus deprived of all enjoyment in their professional labours, have become the innocent victims of the ignorance which has hitherto prevailed in regard to these recondite physical phenomena.

LETTER XVI.

Velocity of Transmission. Radiation. Distances at which the influence of Od is exerted. Odic Atmosphere. Odoscope. Etymology of the word "Od." Conclusion.

You know that od is transmitted or conducted through

bodies, but you do not know the velocity with which this takes place. That of electricity is well known to be prodigiously great, while that of heat is singularly small. Od is, in a manner, intermediate between these. I extended an iron wire of 100 feet in length, and placed at one end various sources of od, such as the hand, crystals, magnets, &c., successively. A highly-sensitive person perceived the arrival of the corresponding effect at the other end of the wire, held in his hand, generally after the lapse of about half a minute. This shews that the od passed slowly enough along the wire, to allow us to follow it in its course.

We have seen that the transmission of, and charging of bodies with, od, took place without actual contact with the odic source, by merely approaching the latter to the body to be charged. We do not yet know whether this took place by absorption of the luminous odic emanations, or by radiation. That od is capable of transmission by radiation would appear from this, that it comes to us with the solar rays, and can be transmitted with them through glass prisms, there refracted, and polarized by glass plates. But this evidence is not quite conclusive; for the od appearing in these circumstances may be produced by the impinging of the rays of light on the solid recipients.* But if you stand opposite to a sensitive, and make passes downwards with both hands at the distance of half an arm's length, he will feel very distinctly a cool aura passing down his frame. Now take a step backward, and repeat the passes; he will feel the same sensation, but less strongly; and if you retire two, three, four, or more paces, he will still feel the passes, with gradually diminishing intensity. When you have reached the end of the room, he will still perceive the effect; and if you continue to retire through an adjoining room, the action will become very

* If we reflect on the differences above mentioned in the velocity of transmission of electricity, heat, and od, to which may be added light, it is hardly possible to conceive, according to the old doctrine, that the solar rays consist of material particles, moving in right lines. For all the component parts of these rays, including the invisible chemical rays, must be, in this respect, of the same nature, and as they all reach us together, must be radiated with equal velocity. But as they are all conducted with very different velocities, it is not probable that, if material, the velocity of their radiation is equal, and we are hence led to infer that they are all, as light is now admitted to be, forms of motion or undulation in the atoms of an ether or subtle universal fluid, pervading all space.—W. G.

feeble, but still perceptible. With a person of middling sensitiveness, you must be at the distance of from forty to sixty feet before the effect of the passes becomes uncertain and finally imperceptible. Upward passes are (disagreeably) perceived at a somewhat greater distance than downward ones. I have had highly sensitive subjects whom the effect of passes made by me was perceived to the distance of 150 feet, beyond which I had no means, within doors, of trying the experiment; and the action was not then exhausted. They also felt the action of the poles of crystals and of powerful magnets quite as far, and that instantaneously, as soon as I pointed these at the subjects. You perceive, then, that od is endowed with a very wide sphere of radiation, extending perhaps, like that of light, to infinity. As a result of this, we carry about with us, proceeding from our fingers, toes, and limbs, immeasurably extended prolongations of rays invisible to us, and are besides, as material, living beings, surrounded by a luminous atmosphere, which accompanies our motions. I have often been told, in the dark chamber, that my head was surrounded by a crown of rays, that I was clothed with the "glory" of a saint. And it is far from unlikely, that the legendary tales and traditional belief of the luminous crown or glory round the heads of saints, is directly derived from this phenomenon, which was seen shining, thousands of years ago, in the East, as it is now seen among us, that is, by the sensitive.*

This odic atmosphere, which surrounds every human being, and emanates from all living creatures, is not always exactly alike, just as tastes and smells differ, as light has different tints, and sound different notes in the scale. That of a woman differs from that of a man; that of the young man

* It is quite conceivable that while, on the one hand, the intensely excited and active state of the nervous system in persons devoted to religious meditations and leading an ascetic life, may have greatly intensified the odic emanations, especially from the brain, so, on the other, the effect of enthusiasm in the followers and admirers of such holy men may have been to exalt their natural sensitiveness, and that both causes combined may have led to this result, that the disciples saw the luminous crown round their master's head, either in daylight, or in twilight and ordinary darkness. That such luminous emanations do become visible in daylight is known; for Sir Henry Marsh has described various cases in which luminous rays were seen round the heads of dying persons. Indeed, it would appear that they are not at all rare on the approach of death, and the frequent lucidity of the dying is probably connected with the same cause.—W. G.

is different from that of the old; that of the sanguine differs from that of the choleric; that of the diseased from that of the healthy; nay, among diseased persons, it is different in catarrh and in scarlatina, in typhus and in calor mordax, &c., &c. : and all these differences are distinctly perceived by the highly sensitive and frequently even by those of only middling sensitiveness. Here then you see the first hint of the possibility, that the patient, in a state of extreme sensitiveness, may feel the approach of the physician before the healthy have any sense of it : or of the explanation of the fact that sensitives often experience, for certain persons, at the first meeting, a repugnance as invincible, as the preference or attraction they feel for others is apparently unfounded ; or that animals of prey and dogs recognize the trace of their prey on a leaf on which the flying creature has set its foot ; and many other apparently wonderful things, which, however, only seem wonderful as long as we are ignorant of the material links by which they are enchained, simply and according to physical laws, in the natural world. But I should exceed my space, were I here to enter on these high and recondite relations of od. I therefore here take my leave.*

You have now a general notion of that which I have called od, in its outlines. It is a dynamide or imponderable force, analogous, and closely related, to those already known to science. It embraces a peculiar group of imponderable natural phenomena, which are, however, perceptible by the senses ; but for which we have no other measure, and no other test, than the human nerve, and this only under the peculiar circumstances which give origin to the irritability we have named sensitiveness. The reason why it has hitherto entirely escaped scientific investigation, nay, has been directly and obstinately repulsed by the science of the day, is founded on this very want of a general odoscope and odometer accessible to all, by means of which its existence might be demonstrated easily and so as to convince all the world. And the

* The existence of the odic atmosphere, above noticed, also tends to explain and render conceivable the power undoubtedly possessed by many persons in the mesmeric state, of perceiving the state of health of those with whom they are placed *en rapport*. I have frequently pointed out, that those who can be mesmerised are usually sensitive, and that at all events, when they are mesmerised, they become highly sensitive, to odic impressions. This explanation may enable many, who find a difficulty in admitting unexplainable facts, to see the possibility of a large class of mesmeric phenomena. — W. G.

cause of our failure, hitherto, in discovering an odoscope, lies in the very nature of *od* itself, that is, in its power of passing through all bodies and all space, and the consequent impossibility of accumulating it, or condensing and concentrating it so as to be generally or universally perceptible. For heat, light, and electricity, we have up to a certain point, isolators, but I have not yet been able to discover one for *od*.* And I have thought it right to employ this property of unconfiability, (to coin a word,) in order to form a name for the new force, admitting of all the necessary inflections and combinations required for scientific purposes. "*Vā*," in Sanscrit, signifies, to blow (as the wind). In Latin, "*vado*," and in the ancient Norse, "*vada*," means, "I go, I go fast, I hasten on, I flew on." Hence, in the old German dialect, "*wodan*" signifies the idea of the *all-penetrating*, which in various old idioms, passes into "*wuodan, odan, odin*," meaning, the *all-pervading power*, which was ultimately personified in a Germanic Deity. "*Od*" is therefore the sound appropriate to a dynamide or imponderable force, which rapidly penetrates and constantly flows through all objects in collective nature, with irresistible and unrestrainable power.

Had nature endowed us with a sense for *od*, as plain and distinct as those we possess for light and sound, we had then stood on a far higher level as to knowledge; we should in that case have been able to distinguish truth from error by virtue of this all-pervading influence, incomparably more easily, rapidly, and certainly, than we now can; we should have seen, as we say, into each other's breasts; Talleyrand could not have any longer abused speech to conceal his thoughts; and we should, as an inevitable consequence, have become beings of a higher and nobler nature. It is easy to show, that man, with such a sense for *od*, must have been a kind of angel; and that the possession of such a power would at once, without increasing our intellectual powers, elevate us to a far higher point in the moral scale than that on which we now stand. But Infinite Wisdom, which willed only the existence of imperfect and erring men, has therefore denied to us that, which would have made us equal to demigods.†

* It is possible, or even probable that the magnetoscope of Mr. Rutter, modified by Dr. Leger, is really nothing but an odoscope, fitted, however, only for demonstrating the existence of a force or current, and for estimating, comparatively, its force in different bodies. This subject is of the highest interest.—W. G.

† May I be permitted, without levity or profanity, to suggest, that it is conceivable that man, as first created, may have possessed

II. *Further testimony to the peculiar appearances of Mesmerised Water.* By the Rev. JEFFERY ERINS. Communicated by Dr. Elliotson.

* * * * *

... "In 1853—a fortnight ago—the Archbishop of Dublin (Dr. Whately), long the patron of homœopathy and other systems of *dehusion and quackery*, accepted the office of President of Dr. Elliotson's Mesmeric Infirmary, vacant by the death of the Earl (of) Ducie.

"Thus are the wild speculations of charlatanic mysticism blasphemously proclaimed to be equal with revealed religion, as necessary instruments for the temporal and eternal well-being of man. Thus is religion dishonoured through her own minister's teaching *profane and old wives' fables*, and forming in their own persons a *loathsome alliance* between Christian truth and the unbridled excess of credulity."—*Association Medical Journal*, July 1, 1853; p. 575. Editorial article. Editor, JOHN ROSE CORMACK, M.D., general practitioner at Putney, Surrey, holding his appointment by the authority of the great association of medical practitioners throughout England and Wales.*

At the subsequent Annual General Meeting of the Association, August 12th, Dr. Conolly praised Dr. Cormack's "learning, talents, and zeal in conducting their Journal."—*Association Medical Journal*, Aug. 19, 1853.

Sampford, Braintree, Nov. 4, 1853.

My dear Sir,—As the enclosed statement made by two ladies of my acquaintance corroborates facts already recorded in *The Zoist* respecting the effects produced on water by mesmerising, you may wish perhaps to forward it for the next number of that interesting and popular work. I myself have seen similar effects, as I stated in *The Zoist* (No. XLI., p. 85), and I have since noticed that mesmerised water has a brighter and more transparent appearance than water which has not been submitted to the influence. Both the ladies I allude to are extremely susceptible of the action of crystals and other substances. I saw one of them strangely acted upon by a piece of white sugar placed in her right hand. She was sitting with her left hand towards the north; and, on the sugar being placed in the right hand, she was

the odic sense, (now only known as exceptional or at least somewhat rare sensitiveness, and very low in degree,) in full force and perfection; and that the loss of this gift would form an intelligible, or at least conceivable, explanation of the change produced by the Fall? Man, as he is, is a grievously imperfect being; but, independent of the statements of scripture, all nations have held the tradition of a more perfect state or golden age. May not the study of this interesting subject throw light on many obscure questions?—W. G.

* What we have omitted is a quotation from a speech made in 1850 at Rio Janeiro by the President of the Homœopathic School, and one from a sermon delivered by the rector of Whickwar in 1851.—*Zoist*.

gradually drawn up from the sofa; and, when on her feet, was turned round till her right arm was fixed rigidly pointing to the north. She appeared to be entirely under the control of this agency, and would have fallen down if she had not been caught by persons near her, who afterwards demesmerised her. She was also strongly affected in the right arm, which was near me when I was mesmerising the water, and I was obliged to make transverse passes and blow upon her hand in order to restore the use of her arm.

If these facts are of any service, I am ready to give my name in support of them. The ladies wish *at present* to be anonymous.

I am, my dear Sir,
Your most sincerely,
JEFFERY EKINS.

First Lady's statement.

"In the water mesmerised by Mr. Stride, I first observed a few small air bubbles ascend to the surface; then a waving undulating motion, which appeared to be caused by a small thread, like a stream of light, which issued from the end of each finger and interpenetrated the water, imparting to it a clear and sparkling appearance.

"In the water mesmerised by the Rev. Jeffery Ekins, I first perceived the undulating motion and the same kind of light emitted from the fingers; but in his case the rays were united, forming a compact column of light, which passed down the centre of the water, but imparted its radiance to the whole."

Second Lady's statement.

"In the water mesmerised by Mr. Stride, I perceived an undulating motion on the surface, and small particles rising from the bottom of the glass. After a few minutes the water became perfectly still, and looked particularly bright and sparkling.

"In that mesmerised by the Rev. J. Ekins, I perceived the undulating motion, but not to so great an extent as in the former.

"In both cases the tumbler of water was placed on a table, and great care taken not to touch it lest some motion might be given to the water.

"Braintree, Aug. 18."

III. *Cure of a case of Intense Coma; great benefit of Mesmerism in a severe Injury of the Hand: and an instance of Cross-mesmerism.* By JOHN BATTISHILL PARKER, Surgeon, Exeter.

"It is scarcely necessary to say that the honour conferred upon Sir John Forbes by the Queen will be considered as a *compliment to the whole profession*." "He conducted the *British and Foreign Medical Review* for twelve years with an *ability, honesty, and independence* for which it would be difficult or impossible to find a parallel." "The clear exposure of the impostures of the mesmerists and of the absurd follies of the homoeopathsists, &c.; he has long since earned his laurels."—Editorial article, *MEDICAL TIMES*, Aug. 3, 1853. Editor, Mr. SPENCE WELLS, house-surgeon to the late Earl of Ducie.

Intense Coma.

On the morning of the 6th October, 1853, Mrs. T—— requested me to go and see her daughter, aged 13, who had appeared in perfect health the previous evening, but had eaten a curious mixture, some of the items being fish, apples, nuts, pears, blackberries. They had found her insensible, and unable to speak. When I arrived, the girl's cheeks were flushed, her respiration hurried, her pulse quick, the whole chest in a state of commotion, the eyes half open, but not seeing the point of a finger which almost touched the cornea. In the first place, I endeavoured to give her a teaspoonful of water, which she swallowed with difficulty. I then dissolved five grains of tartar emetic in two ounces of water, and a teaspoonful was given every ten minutes, but no vomiting was produced. She then took a teaspoonful of castor oil every ten minutes, and an ounce was given in three doses. All this she vomited. As there had been no evacuation from the bowels for several days, an injection was given which emptied the lower intestines. The unconsciousness and inability to speak continued in spite of mustard freely applied to the legs. I then took twelve ounces of blood from her; but this operation was performed without the least consciousness of pain. After this, I told her parents that I thought nothing but mesmerism would save their child's life. They shewed a truly parental feeling on the subject, and I am sorry to say I do not always find this to be the case. On the arrival of my mesmeriser, he commenced making very slow long passes, and breathing over the chest and stomach, when I perceived the girl's eyelids began to droop. At this moment the Roman Catholic priest was announced; I immediately told him what we were doing, and asked if he had any objection to mesmerism. He replied he could have none, as he had no faith in it. My mesmeriser persevered for three parts of an hour, and then left the child for the night. At

nine the next morning I found she had been more quiet during the night, and had vomited some greenish fluid, but there had been no evacuation from the bowels. She was still unconscious, and lying on her back, with her head almost under the pillow. I placed my left hand on her forehead, with the fingers of my right pressing over the ends of the ribs,—I breathed energetically for nearly five minutes over the heart, lungs, and the pit of the stomach,—I then gazed steadily at her eyes, which were immovable and half open, and in less than ten minutes my little patient closed her eyes, and turned on her left side,—I next made some long and slow passes from the head to the feet, the whole of my operations occupying fifteen minutes. The girl slept quietly for three-quarters of an hour, and then awoke perfectly conscious, complaining of head-ache and sickness, and totally unconscious of all that had been done for her. During the day she took several doses of castor oil without any other effect than vomiting. Some other aperients were given at short intervals up to a late hour in the evening of the 9th, before any effect was produced on the bowels. In the course of the night of the 10th and 11th they were freely moved, and only a slight fever from the reaction was left. From the above account it will be seen that the relief was not derived from the emetic, castor oil, injection, sinapisms, bleeding, or various aperients, as the former had been tried without effect, and consciousness by means of mesmerism was restored before the operation of the medicine.

Advantages of Mesmerism in a very severe Injury of the Hand.

My son, aged 13 years, was, on September 13th, 1853, with the usual recklessness of the genus boy, pouring some gunpowder from a small copper flask on some lighted paper, which ignited the powder in the flask, and caused it to burst in his hand, thereby dividing the whole of the muscles in the ball of the thumb, from the base, through the palm, to the back of the hand. That the whole hand received a fearfully severe blow may be imagined from the wound taking six weeks to heal, and from the backs of the fingers having a greenish tinge at the end of five. As the accident happened while I was making my morning round to my patients, a medical friend, living near by, was called in as soon as possible, who most kindly and properly adjusted the edges of the lacerated wound, confined them by sticking-plaster, as there had been considerable hæmorrhage, and then applied a cold lotion. When I returned, I found him in great agony. I immediately breathed over the hand with all my energy, and, by

dint of perseverance, he soon experienced its soothing effects, and at the end of two hours suffered only comparatively slight pain. Miss Coker, one of my kind mesmerisers, whose greatest delight is in doing good, mesmerised him several times daily with the most satisfactory results, and the boy felt soothed more by her influence than by mine, or by that of Mr. Squires, another of my mesmerisers, who was also most anxious to be of use. Everything proceeded most satisfactorily until the fifth day, when some of the alarming symptoms which precede lock-jaw came on, attributable, I believe, to the effects of cross-mesmerism. Miss Coker having, in my absence, been induced to mesmerise another patient, a young lady, in his room, whither she had gone to see him. Thoughtlessly the passes were carried from this lady towards the boy, and he felt a peculiar pain in his arm and hand from the time the second one was made. He mentioned this in a few minutes, and the mesmerization in his room was instantly discontinued; yet it took several hours to disperse the uncomfortable feelings which had been produced. I mention this fact in order to shew what unceasing care is requisite in the proper application of mesmerism, *humbug* though it be. Thanks to its repeated application and soothing effect, my son was spared the awful affliction of lock-jaw; which alas! is the too frequent result of such an injury. Still he has now only a limited use of his fingers and thumb, though I doubt not all will be right in the course of time. Years, however, may elapse before he may recover the full use and strength of his hand.

Slight Epileptic Fits resulting from Cross-mesmerism, with the details of their cure.*

An itinerant lecturer on mesmerism having given a lecture at a country town, and mesmerised a susceptible subject, desired of the audience to inform him if any among them would submit to a similar experiment. But only a few were willing; and a medical student, above six feet high, and apparently very robust, mounted the platform to prove the *humbug* of mesmerism. The lecturer found in a few minutes that the student was very susceptible, and exhibited many phreno-mesmeric phenomena on him, when the lecturer awakened him; after having cautioned him against allowing himself to be mesmerised by any inexperienced person. Months passed away, when this young man, being at a

* See this subject fully treated and illustrated with numerous striking examples in No. XXVII., pp. 224—251.—*Zoist*.

small party at a watering-place in the south of Devon, where mesmerism became the topic of conversation, regardless of the advice of the lecturer, permitted a gentleman to attempt to mesmerise him. The trial was commenced, and in a few minutes mesmeric sleep was produced; and from the phenomena which he exhibited whilst under my influence, I can easily imagine that an inexperienced mesmeriser would feel much alarm and allow the imprudent intervention of friends, which, of course, could only aggravate the evil. The medical student became violently delirious; the mesmeriser lost all control over him; his friends became more frightened, and patted the patient on the head, and thus increased the delirium. A medical man was called in, and, on being informed of the circumstances, he immediately replied that he knew nothing of mesmerism, and had no faith in it for good or for evil, but that, in order to subdue the delirium, the young man must have a blister applied to the nape of the neck, and take some aperient medicine. The latter part of this advice was followed, but not the former. After some time the young man was demesmerised, but found himself the owner of a severe head-ache which he had not before, and he had also slight attacks of unconsciousness, of an epileptic character, preceded and followed by head-ache, three and sometimes five times a day, after this severe attack. As these symptoms continued for three weeks, the patient became extremely melancholy and very nervous about himself. At this time a friend advised him to apply to me; and on his first introduction he was so nervous and restless that he could not remain in the room whilst the friend who accompanied him put me in possession of the above facts. On Friday, August 5th, 1853, I put this young gentleman into mesmeric sleep in less than five minutes, and very soon he exhibited the following phenomena spontaneously, viz.: great attachment to me, (which, had the same phenomena been exhibited by a female, impure opponents would have attributed to sexual depravity,) and intense jealousy at my holding any conversation with his friends, so that he even threatened to tear everything to pieces. I soon perceived that the organs of destructiveness were pressed on by a contrivance forming part of a surgical chair, which has been constructed under my directions, and which, having a padded vice to hold the head, dispenses with all assistance for any operation on the eyes, ears, or mouth. When this pressure was removed, his destructive propensities were instantly calmed, and he became as amiable and tractable as possible. Having kept him asleep for more than half an hour, I awoke him, and he re-

turned to his lodgings at the sea side. On the following Monday he paid me a second visit. He had experienced no attack of unconsciousness since his first mesmerisation by me. This second time I put him to sleep in less than three minutes, and avoided producing any phreno-mesmeric phenomena. On the 12th he paid me a third visit, when I found he had suffered one slight attack, the result of some family quarrel. I put him to sleep in two minutes, and very soon he said he felt so happy and comfortable that he did not wish to be awake. After some time he was restored to consciousness, and then told me that he felt the horrid nervousness had left him, and that he was more than delighted at being thus restored to his usual good spirits and happy temper for the first time since he had been so imprudently mesmerised by a friend at an evening party.

Note by The Zoist on the motto of this article.

Of Dr. Forbes and his "honour," we can only say as merrily as Horace did,—

" — libenter
Linquimus, insani ridentes præmia Scribæ."

A full view of his *able, honest, independent, and unparalleled* course against mesmerism, now crowned with knighthood by the interest of his patron, Sir James Clark, and of the cudgellings which, like his fellow-knight, Sir Hudibras, he has received at our hands,

" — who stoutly on his quarters laid,
And on his servants, who came in t' his aid,"

will be found in Nos. VI., pp. 274-8 (his unfulfilled prophecy in 1839 is here given); VII., pp. 393-409; IX., pp. 116-118; X., pp. 241-256; XI., pp. 537-543; XIII., pp. 58, 59; XVI., pp. 588-596; XXV., pp. 3, 6, and *passim*.

Sic itur ad ASTRA. We shall see him at evening parties with a star upon his left breast, as soon as mesmerism lies "trampled" under his feet, in fulfilment of his prophecy delivered in 1839, for the fulfilment of which he has worked so hard. "Nevertheless," said the prophet, "there is comfort. The world is round, saith the proverb, and all things come to an end. Pass a few short months and the delusion stands exposed: the actors are declared to be deceivers or deceived: *the facts so lately boasted of are trampled upon with contempt, and the doctrines built upon them are laughed to scorn.*"—*British and Foreign Medical Review*, April, 1839.

While we think of the far-seeing and high-minded editors, Mr.

Wakley, Dr. Rose Cormack, Sir John Forbes, Dr. Bushnan, and Mr. Spencer Wells, we think also of a speech made at the annual dinner of the medical officers of the Army and Navy, on May 24th, by Dr. Semple, who most respectably conducted the *Medical Times* for many months between the dignified editorships of Dr. Bushnan and Mr. Spencer Wells. "He was only an *interim* editor—had no wish to be anything else, for *he thought there were other professional occupations less responsible and MORE RESPECTABLE.*"—*Association Medical Journal*, Jan. 3, 1853.*

IV. *Remarkable Cure, in Norfolk, by a Lady, of all but total Blindness of one eye and of inveterate Asthma, in Marianne Howse, the wife of a shepherd.* Communicated by Mr. Barth.

"If one *unacquainted with the laws which regulated the human frame in health and disease, watched the progress of the mesmerist, he might readily be converted to mesmeric doctrines.* But, as studies were pursued, it would be found that, while some of the mesmeric phenomena were clearly owing to deception, others strongly resembled certain morbid states of the system. Thus without any previous mesmeric influence, cases would be met with of temporary paralysis or inaction of one particular part or organ, with catalepsy and cataleptic epilepsy, and even with the higher ecstatic conditions (so marvellous to the non-professional observer) in persons of hysterical and highly irritable nervous systems. What inference was to be drawn from these facts? That to produce these effects artificially, or at the will of the mesmeriser, the system must be brought into a condition analogous to that which gave rise to those diseases. Hence it might be reasonably inferred that the true mesmeric phenomena were only so many proofs of the susceptibility of the individual to those affections. In other words, *mesmerism instead of being a curative agent was more likely to be a cause of disease.* And the phenomena of electro-biology, which was another name for mesmerism, invented probably because the other had lost its attractions, were clearly but exaggerations of those laws of suggestion which frequently produced a predisposition to prevailing diseases."—Mr. G. SOUTHAM'S Introductory Address at the Chatham Street School of Medicine, Manchester, Oct. 3, 1853. *LANCET*, Oct. 15, 1853; p. 369.

TO THE EDITORS OF THE ZOIST.

4, Mornington Crescent, Nov. 18, 1853.

GENTLEMEN,—I have received the following account of a cure of blindness, accompanied by severe pain and extreme

* An old woman, who had come from Chichester to London to see all our wonders, was walking along Old Burlington Street to the Burlington Arcade, and, never having seen a title on a door in Chichester, she stared at beholding a conspicuous brass-plate with the words *SIR CHARLES ALDIS* at No. 13. Going onwards she saw another conspicuous brass-plate at the next door, No. 12, with the words *SIR JOHN FORBES*: and now exclaimed, in the hearing of the printer's warehouseman who was carrying a load of *Zoists*, "*O gemini!*" As the old lady came from a learned cathedral town, she no doubt knew that *gemini* is the Latin for *twins*.

sensibility of the eye, and confirmed asthma, with mesmerism, from the benevolent operator, a lady in Norfolk. I am at liberty to mention the lady's name privately, and refer to her if it should be required. But she would rather not publish her name. She belongs to one of the best families in Norfolk.

I enquired for the early history of the case, and am informed that the patient, when a child, was under a doctor for a year, for a speck on the left eye. He used to blow something into it through a quill. About twelve years ago she was under a medical gentleman at Swaffham. He died suddenly, and she has had no medical attendance since, excepting occasional remedies obtained from the druggist; and this can hardly be considered medical treatment. Previously to being mesmerised she had for a long time been afflicted with a suffocating and distressing asthma, great pain in the left side of the chest, a grinding pain in her back, and severe pain in the head.

These sufferings, and nearly total blindness of one eye, have been rapidly cured by the application of mesmerism.

The patient's name is Marianne Howse: her age is 46, and she is the wife of a shepherd. The lady, who so kindly and judiciously treated the case, became acquainted with the sufferer while paying a visit of mercy to the poor of the locality.*

I subjoin the lady's own statement, and am,

Your obedient servant,

GEORGE BARTH.

"For about a year and a half, up to February 22nd, 1852, when I began the mesmeric treatment of this case, a white flake had been gathering over the iris and pupil of her left eye, and the cornea presented a glazed appearance. The sight was becoming more and more obscured; so that, when I placed my open hand before her, she could not say what it was, but described it as a shade, not being able to discern anything at all at a little distance. She suffered incessantly in that eye from a hot, forcing pain, which any attempt to use the eye rendered almost insupportable: the great sensibility to light obliging her to wear constantly both a shade and bonnet. In the left side of her head, also, was seated an intense throbbing pain, which appeared connected with

* We ourselves know the lady well; and she has already contributed to our pages.—*Zoist*.

her blindness, as it came at the same time and only grew worse.

"The following details of the immediate relief obtained, and the rapid restoration of sight, together with the cure of her, as was supposed, confirmed asthma, will be found, it is hoped, more satisfactory and interesting in the form of extracts from my journal noted down during each sitting.

"Feb. 22nd, Sunday. I commenced by making contact passes on the seat of pain in the head to increase the heat. I placed my left hand on the right, and in four minutes she said, 'That is all gone; this side of my head feels quite new to what it has done for this twelvemonth and more.' Thinking only of relieving the constant pain, I made very gentle contact passes over the forehead and eye, not touching the latter because of its exquisite tenderness: the throbbing lessened, and in *eight minutes* she exclaimed, 'I can see my hat hanging there;' (it was on the beam across the middle of the room, while she was seated at the fire-side:) 'I can see the face of the clock, but I cannot discern the hands. I can bear the light better.' While seeing these, the other eye was covered. I now examined and could hardly believe the fact, that the white film was *fast removing*. Clapping my wrist with the left hand as she 'wished for it hotter,' I continued from the eyebrow to the cheek-bone for one minute. 'I can see both hands now,' she exclaimed; and, as a proof, said, 'It wants five minutes to four,' which was exact. She saw the looking-glass on the opposite wall, but as yet nothing reflected from it. I began at two minutes to four. My left hand was on my right, greatly increasing the heat: my fingers were passing on the eye, neither of which measures she has before been able to bear.

"The clock strikes, and she is *now entirely free from pain*: and, looking again at the glass, *sees* and describes the *reflection* of things. Contact as before; and, testing the improvements every now and then, I found each time that without pain she saw further and more distinctly. Contact passes had now been made in all twenty-two minutes, and the white coating, with the exception of *one little speck, is gone*, and the whole eye is clearer. She passed by the window and looked out upon the setting sun shining on the partly melted snow: in surprise, I asked if that caused no pain? 'No,' she said, 'that does not hurt me at all; I never gave it a thought even: I *can see now as well with one eye as with the other*.' And with inward thankfulness I left her in the enjoyment of *sight restored* and in *perfect ease*, after *nineteen months of acute suffering*.

"24th, Tuesday. No return of pain in the head. The eye was quite comfortable until the cruel trial of reading by candle-light that same evening. Excessive pain struck both eyes—even the right, most strange to say—and has lasted till to-day, when a few passes have sufficed to obtaining entire relief. But this does not lessen my self-reproach for sanctioning such an imprudent step. Feeling that, for the first employment of the newly-restored precious gift, nothing was so fitting as reading the Bible to her old blind husband, I proposed it, and most blameably.

"A pain had fixed itself in the centre of her forehead, extending to the chin, the teeth and gums being benumbed and sore : I drew it all out. Her son looked at the eye and saw the remaining white speck. In the brightness of the sun and snow, looking causes pain. I made double contact passes over the eye. In nine minutes the white speck was divided into *three parts* (her son observed this) : in four minutes more the smallest dot only was visible. Standing with my knees crossed, still keeping both feet on the ground, I find greatly increases the heat experienced by my patient. On my uncrossing my knees, to hear if she would remark a change, she instantly said, 'That's another hand—it is not so warm.' I resumed first position : 'Ah ! that's nice : it is the same as half boiling water drawn down with a flannel from the top of my head to the chin.' I was making passes from the eyebrow to the cheek-bone. I refrained from testing improvements.

"25th, Ash Wednesday. No ache at all since yesterday : *dazzling light gave no pain.*

"The patient's little grand-daughter being here, and having an inflammatory eruption on her left eye that she has suffered with for two months, I mesmerised her. After half an hour's contact passes, one eye looked as bright, clean, and healthy as the other.

"No sitting. When the eye is well I will try to cure the asthma. The green shade is left off !

"1st March. Has caught a thorough cold. I drew out all pains and aches, leaving her warm and comfortable. I gave five minutes' mesmerising to the eye, which has had neither pain in it nor been tender to the touch since Tuesday. Could not say what o'clock it was. Her severe cold, I suppose, affects the eye.

"2nd, Tuesday. Contact generally, but not on the eye ; nevertheless it looks clearer.

"3rd, Wednesday. Tells me, 'It is best in the morning ; and when I get up in bed I can see out of my window right

upon the open creek ; when the other eye is covered up.' Sees better. She feels a band of boiling water rush round her head at each pass. The glazed look is not gone, though the eye is clearer. After ten minutes was surprised to observe three *distinct hazy transparencies*. I could not comprehend it. It seems that what produces the glazy effect is now *breaking up*, being the thinnest possible veil under the flakes which the first sitting all but removed. Pointed for ten minutes : this gave it strength.

"5th, Friday. A bad cold. The sun shines brightly. The veil is drawing away in a circle from the iris, which with the pupil is quite clear. Naturally more sensitive to light.

"6th, Saturday. No pain at all. In the course of twenty passes she saw and described minute details of two small pictures at four and eight yards distance.

"7th, Sunday. Stood by the door, the bright sun shining in, without even contraction of the eyelid. Told the exact time by the clock six yards off.

"10th, Wednesday. Dreadful cough. She saw a doctor, who says that she is a confirmed asthmatic, but her lungs are not diseased : thinks this is not a case of cataract, but that she must have received an injury. This she denies. He looked puzzled. I wish he had seen it before I began to mesmerise her ; for now *no* indication of the *former state* of the eye remains, but a *partial haziness* only. He listened to the story of her previous fast-approaching blindness,—of her inability two weeks before to see objects even *near* her except as shades,—of the acute and constant pain which she endured on any attempt to exercise it, rendering her suffering almost insupportable. She now declared herself free from all pain and able to see around her and into the far distance clearly. *But, as was to be expected, he heard incredulously ; for, like a true member of the faculty, he scoffs at the means employed, denies its curative powers, and, not ranking me with dupes and impostors, kindly finds me a place among the imaginative ! However, as my patient observed energetically when he left the house, 'He may say what he likes, but I know myself well enough, that before you came I could not hardly see, and my eye was always agony to me, and now I can look out far yonder, a-standing in the sun, and never feel ache nor pain.'*

"11th, Friday. Uninterrupted twenty minutes' passes enabled her to *spell* and *read* 'catalogue,' in printed letters, not a third of an inch high, at a foot distant, without pain.

"12th, Saturday. No return of dragging, soreness, or knife-driving pains in breathing. Longer sitting. I refrain

from making further trials of vision. Her sight is clear, and but strength is required. Besides a cure is assuredly hindered by testing the advance at each step. Would that eagerness for *positive* proofs had not blinded me to this. The heat flows down from her head to the extremities, 'gulping down like boiling water out of a bottle. It feels quite *new*, like a new eye to me.' She came from the shed, exclaiming joyfully, 'I can see right up to the wind border: I've never seen so far as that before (the sun shone full upon her). I can see plainly as anything can be: it has not given me a thought of pain.' Left her so happy.

"15th, Monday. Mesmerised with my knees crossed: it adds to the power, and rests me too. Glow increased instantly. 'The heat gushes down to my toes and fingers, and seems to flow between the flesh and the skin.' Double contact. Removed the right from the back of left hand: heat the same. Replaced the left by the right hand: she shrank back saying it was *ice*. Her own hands now suddenly became benumbed. 'It's like a fire on the top of my head, and as if flames went down my back and round me, to my toes and down my arms.' She compares her present power of vision with that of the Sunday I began. 'When I could only see your hand as a shade, the loss of my sight used to make me very low.'

"16th, Tuesday. Reports 'as new and comfortable as when you left.' The flames ceased to dart down her in an hour and a quarter after the sitting. The same sensations are produced sooner each time. In twenty minutes the only part not benumbed was her head and throat. She describes the heat as 'gulping down;' then numbness seizes her hands, and from the back of her head creeps down the spine. It comes like a piece of sliding ice; numbness follows close, and then great heat; flames rushing down the while. Could not stir till feeling was restored by sharp passes. 'My eye feels quite beautiful—better than ever in its life: you will make this the better of the two.'

"17th, Wednesday. This time the numbness spread upwards as well, passing all down *within* and afterwards over the head. 'My hair feels standing on end—as one piece.' I tried everywhere if she had feeling. She said, 'I should not know I was sitting, or that you were touching me: I have *no feeling inside*; for I should not know I was coughing except that it catches in my throat,' Fast circles on the spine and breathing there, drawing all the numbness out of her extremities like pins and needles, released her. The *left*

eye now feels the better: it has ceased to water of a morning. The other has begun and feels weak: five minutes contact has brightened and strengthened it.

"18th, Thursday. Why did the feeling of ice, sliding from the top of her head down her back, instantly follow on the cessation of the flames, which lasted an hour after I left; her hair seeming to stand on end, and remaining so cold till this morning? Both eyes well. 'I did not know I had an eye, it felt so comfortable, bless God; and before I used to have aches and pains.' 'I stood and could see those trees and stacks at two hundred yards distance.' While making passes over the eye, sharp pains and cramps seized her unaccountably: I removed them instantly.

"21st, Sunday. I have hitherto only mesmerised locally. I am ignorant of the cause of these pains and icy sensations, unless it be that the nervous system is *overcharged*, the odic fluid not having exhausted or equalized itself in sleep. Does the total bodily insensibility produced shew that all but the brain is sleeping? Will try distant passes. Does not feel sleepy, but they cause such a weight in her head that she is obliged to take both hands to move it. Double contact on eye induces the same succession of effects, fiery heat, rushing cold, followed by numbness. 'I can't tell you how my eye feels: I thought before it could not be better; but now they are a new set complete.'

"22nd, Monday. Rather alarmed by sudden sharp pains that struck her while relieving the asthma. She looked wild with their severity. Speedily removed them. But what is their cause?

"24th, Wednesday. A clairvoyant shews me that it is the *head that is overcharged*, having been long mesmerised without my drawing off the fluid. The following are her directions:—'Pour nicely a pint of mesmerised water upon the head, and make contact passes, rapid and light ones, from the throat down the shoulders and arms to the fingers' ends for ten minutes: not to touch the head, but put the fingers' ends on the skin behind the ears and carry them down. Repeat this daily between the hours of eleven and twelve. Prepare the water by either breathing or passes: breathing better for this case. Make long contact passes from the throat to the toes, ending all *gently down*.'

"In subsequent sittings discontinued the eye treatment and followed the above directions; but omitted to pour the water over the head, being fearful of a return of *tic douloureux*, from which she has once suffered tortures, and that for seventeen weeks. During the making of the passes from the

ears for the fifth time, the heat did not draw from the top of the head down the arms, and the icy chills, cramps, and pains have ceased to appear. Notwithstanding the omission of bathing the head, the dreaded tic seized her, but the ten minutes of contact from the ears to the fingers lightened and freed the head from pain, and then three minutes sufficed to give perfect ease to the face. Severe cold caused a return: I dismissed it again. Permanently contact passes generally applied are making her strong and freeing her of all pain, asthmatic and otherwise.

"4th April, Sunday. So well in every respect since. Non-contact passes for ten minutes on the 1st produced drowsiness. To-day slept nearly an hour, awaking with a start on the change of long passes on the chest to circles. 'I feel new altogether since I have been asleep.' Her eye looks and is charmingly.

"5th, Monday. After I left sleep was irresistible, and in three quarters of an hour she woke fresh and bright. Last night, *for the first time in seventeen years* since a bad illness, she slept till morning undisturbed by frightful dreams, which had caused a dread of sleep and a terror of the dark, and for the last year she had been obliged to burn a light. Another symptom has not once recurred since the beginning of mesmeric treatment—that of falling into a kind of stupor, no matter how much occupied she might be at the time. She is just in from a walk of some miles, *not having rested on the way*. She quite laughed, feels so strong and well, with not a pain about her.

"Short sittings at intervals. I do not let her see what I do during the distant passes. She would not understand it, and would attribute all to magic. 'While I sit with my eyes closed,' she says, 'it feels as if any one seemed to be giving me strength: a something beautiful and warm spreads over me, leaving strength as it goes down.' She calls these 'her beautiful sleeps.'

"18th, Sunday. Wondering if she would be susceptible to the action of hair in producing sleep, I, instead of non-contact passes, placed a small lock of my own within her folded hands, not telling her what I had done, and, purposely withdrawing my thoughts from her, remained passive, awaiting the result. But a few minutes, and her head drooped, and she passed an hour in tranquil sleep. I asked her what she had felt? 'A few minutes after I was seated I felt sleepy, as if I wanted to doze: the warmth gathered first; it seemed to glow in my chest: it spread round me and down my body, the same as if I took water near boiling and

whipped it into it, and then laid it on. I dozed off soon, was asleep all the time, but not in a sound sleep. I did not feel you touch me: I am now new as you may say.'

"19th, Monday. Quite well: slept by my hair from half-past eleven to twenty minutes to one o'clock, when a sudden intrusion roused her. To double the power I had placed another piece of hair on the top of the spine, and now made for some minutes passes on the eye. I had not ventured to do so since the 21st of March, fearing again to *overcharge the head*. Now even cold struck her waist and numbness her hands: but breathing dissipated these. 'Though so brisk and well before, I feel better from head to foot.' She looks *years younger*.

"20th, Tuesday. My last visit; for I leave the neighbourhood to-morrow. I found her writing a letter to her son in India: the third side of it was nearly finished, and not a thought of pain had this produced; while, before it was cured, besides its own constant suffering, any attempt to exercise the eyes caused instant and lasting agony. She looked around on all within and without, seeing with perfect clearness. Bidding her sit daily at the same hour in the same position as usual, to *think* of me and *pray* for sleep, which *would be granted her*, I took my leave.

"Some time after, a letter expressive of deep gratitude informed me that daily she had placed herself and thought exactly as I had been there, and then sleep had come. 'Quite bravely and bonnily' she is 'without a pain.'

"Who would now look into those clear eyes and say that blindness had once been there? or that, in the active and cheerful woman, they saw the once bowed-down, wheezing, and confirmed asthmatic?

"September, 1853."

Note by The Zoist on the motto.

The acute observer and profound philosopher, Mr. George Southam, not being "*unacquainted with the laws which regulate the human frame in health and disease,*" will doubtless see at once that some of the facts of this splendid cure are "*clearly owing to deception, and others strongly resemble certain morbid states of the system;*" that "*mesmerism, instead of being a curative agent, was more likely to be a cause of disease;*" and that the cure was effected by "*electro-biology, which is another name for mesmerism, invented probably because the other had lost its attractions.*"

The public here see how the rising generation of the medical profession are instructed in medical science and the means of relief.

ing their fellow-creatures, and what descriptions of men are authorized by the colleges and halls to instruct, and to give certificates to, the innocent young men, who believe all that falls from their teachers and presume that their seniors must be competent to teach them all the truths of the profession.

V. *Raving Madness, excited by spiritual table-turning fancies, and cured with Mesmerism.* By Mr. HENRY JOSEPH FRADELLE, of Camden New Town.

"EFFECTS OF 'SPIRIT-RAPPING' IN AMERICA.

"The following are extracts from the American papers:—

"The wife of Michael Catt, of Decker Township, Indiana, was shot on Monday last by her daughter-in-law, who was much excited on supernatural objects at the time."

"Mr. Orville Hatch, of Franklin, Connecticut, has become insane, having devoted considerable attention to the subject of spiritual rappings. Mr. Hatch is a farmer, and has been instrumental in introducing many important improvements in agriculture."

"Mr. Barber, a deacon in one of the churches (Congregational) in Warwick, has become insane, in consequence of surrendering himself to the "spiritual-rapping" delusion. His wife and other members of the family are in a similar state."

"Mr. B. Peabody hung himself in a barn in Grafton, Lovain county, on Friday last. He was an amiable, intelligent, and respected young man, and became so absorbed in rappings as to unbalance his mind. His case is but one of a long list of insane, made so by modern rappings and spiritualism."

"The annual report of the Ohio Lunatic Asylum discloses the fact, that there are no fewer than 26 persons (13 men and 13 women) who have found their way there by means of the spiritual rappings."

"Samuel Dole, of Warlington county, Ohio, was made insane by the spirit-rappings, and became possessed with the idea that he must offer, like Abraham, a sacrifice to the Supreme. He accordingly proceeded to cut off one of his own feet, which he succeeded in doing in a very scientific manner, and with heroic determination. His family, fearing that some other of his limbs might be demanded in a like cause, had him conveyed to the lunatic asylum."

"A young woman was removed to the asylum at Utica this week, having become insane in consequence of witnessing some "spiritual" experiments in Massachusetts. She is now wild with madness."

"Mr. Christopher Snevely, a very worthy and industrious citizen of Harrisburg, Pennsylvania, has become insane in consequence of attending to "spiritual manifestations," and has been conveyed to the Pennsylvania Lunatic Asylum, and is now a raving maniac."

"Ebenezer Pope, of Milton, hung himself on the 14th instant; cause, "spiritual rappings." He was one of the select men, and leaves a family to mourn over his terrible delusion."

"We regret to announce that a lady of Northampton, Massachusetts, a lady too of great beauty, loveliness, and intelligence, the mother of six children, has become raving mad through the influence of "spiritual manifestations." She was conveyed to the Battleborough Insane Hospital, on Wednesday, in such a state of excitement that it took two attendants to hold her. These instances are multiplying with fearful rapidity in every quarter of the country. Some of the most sane, too, out of the madhouse, talk like madmen."—*Daily News*, Oct. 28, 1853.—

Account by the Master.

SIR,—The following case will, I hope, convince the most sceptical readers of *The Zoist* of the extraordinary, I may almost say, of the miraculous powers of mesmerism in restoring the raving maniac to health. As I do not practise mesmerism from pecuniary motives, I trust your readers will believe me when I state that the sole object I have in inserting this letter is the benefit of the public at large.

On the 15th ult. I invited a male friend to dine with me at my cottage in ———. After dinner I proposed that we should try the table-moving experiment. Accordingly my friend and self and two female servants sat round a heavy mahogany loo table, with our hands placed as usual in those experiments. In about fifteen minutes my friend's right arm commenced shaking most violently, and almost immediately afterwards my servant Mary's arm commenced a similar movement. This continued for full five minutes, when all of a sudden both arms stopped and the table began to move, the movement increasing until we were compelled to run to keep up with it. We tried many other curious experiments, the particulars of which it will be quite unnecessary to relate, such as table tipping, glass moving, &c. I may however as well mention, that invariably before each experiment succeeded, the right arm of my friend and the left arm of my servant would shake in the most violent manner.

On the following day, Sunday, Mary (the subject of this letter) left ——— for my town residence in ———. (As this is a most curious case, I trust you will excuse me for entering into particulars in order to shew its progress until it arrived to a state of perfect madness. Should a similar case therefore occur in the families of any of your readers, they will know at once the remedy without having recourse to the lunatic asylum, strait jackets, &c.) On Monday morning when I arrived in town I asked Mary how her arm felt. To my surprise she replied that she was a Medium for spiritual communications; that if she wanted to know anything, she had only to ask the spirits, and if the reply was in the affirmative, the arm would shake as it did in the country; but if the reply was in the negative, it would remain still: also that she could obtain replies to her questions by the table-tippings, in performing which she required no one to assist her. (Twelve months ago Mrs. Haydon, the American Medium, was at my house, ever since which time Mary has had a great desire to become a Medium.)

On Tuesday morning she informed me that she had now

become a writing Medium, and what I saw and read convinced me that there was something very extraordinary about it. I will just state that I saw her hand frequently guided to the inkstand when she required more ink in her pen, although I purposely made her turn her head in such a position that she could not possibly see where I placed the inkstand, and that her hand would then be guided back to the paper on which she was writing, and dot an *i* or cross a *t*, her head being placed so that she could not see the paper. Your readers may think what they please of this, but I solemnly assure you they are facts.

On Wednesday she informed me that she felt confident the spirit of my mother was exerting a strange influence on her, and that she had no doubt she could be mesmerised by her. Willing to see what the effect would be, I asked her if she felt at all timid. On her replying in the negative, I requested her to sit in an easy position. She now said, "If the spirits can mesmerise me, shake my arm." In an instant, not only both arms began to shake most violently, but her head, legs, and her whole body. The appearance was so ludicrous that I could not help laughing aloud; but noticing that the motions continued to increase, I desired her to stop: she however said she could not, and that she had no command whatever over herself. I will confess that I now felt alarmed, and tried every means I could think of to keep her still, but all my exertions were useless: she appeared to have the strength of a giant. She then said in a very loud voice, "Spirits, restore me to myself." In an instant all was still.

You will probably say that a great deal of the above looks like imposition on Mary's part. I admit it does, but what follows will prove to you that such was not the case.

On my arrival at my town-house on Thursday morning I asked her sister (who sleeps with her) how Mary was? She replied, "There is something very strange about Mary, for she has been talking as if with spirits from the time she went to bed, eleven o'clock until four o'clock this morning. She is now at her work, and all seems well again." On my seeing Mary, she began to cry and said, "Don't be alarmed, Sir, at what I am about to communicate to you. I have been talking to your mother all night, and although I now remember very little of what was communicated to me, still she promised that when you arrived, she would be near me to communicate everything to you through my organs of speech." I smiled and told her that in addition to her being a writing, tipping, and shaking Medium, it would appear she had now become also a speaking Medium. She then

began talking to me and addressed me as, "My dear son," telling me she had left this world thirty years since, that she had always kept a watchful eye over me, that she was my guardian spirit, and that although she could not communicate freely to me through Mary as yet, she should be enabled to do so in a few days, by which time I was to have in readiness a quantity of paper to write down everything she should communicate to me, which would be of the greatest importance to me and the whole world. Much more she stated which it is quite unnecessary to relate. As several patients were now waiting for me, I left Mary to proceed with her work.

She was perfectly calm the remainder of the day, and no one would have thought there had been anything the matter with her, for she laughed and chatted with her fellow-servants just as usual. Thinking it possible, however, that there might be a relapse, I left word with my man, that if Mary was at all worse during the night he had better send for a medical man. On my arrival on Friday morning the servants were all in confusion; Mary had been raving all night, a medical man had been sent for, medicine administered, and a blister applied to the neck, but all to no purpose, for she continued to get worse and worse. I stated to her medical attendant that I did not wish to take the case out of his hands, and I therefore trusted he would pay every attention to her. He described it as a case of mere nervous irritability, and gave his opinion that it would quickly pass. He now administered a grain of morphine, which had the desired effect for a short time; but on awaking she was decidedly worse than ever.

Friday night. No sleep, talking to herself, asking questions, and herself replying to them, as if two persons were in conversation.

Saturday. Considerably worse; refused to take anything but water, which she described as "concentrated electricity." Her medical attendant was now afraid it was a hopeless case, and recommended an immediate removal to a lunatic asylum. I told him we would wait until Monday. In the evening I left town for ———, and gave strict orders that if she became worse a messenger should be sent for me. On Sunday, at three o'clock p.m., a messenger arrived, who informed me that Mary's medical attendant wished me to start for London immediately, that medicine was no longer of any service, and that Mary was now a raving maniac.

I started on the instant, and on my arrival at my town-house my ears soon informed me that what the medical

attendant had stated was perfectly correct—Mary was indeed a raving maniac. The idea which now possessed her was that the Almighty was speaking through her. She would not allow any one to enter her room, nor to approach within several yards of her, none of us being pure enough to come near her. Six persons were standing on the landing whilst she was preaching to them, and in such language as I never before heard her utter; for, although a maniac, she looked and spoke as some superior being. Her attitude as she stood at her door in her night-clothes with her uplifted hand, and uttering the words, "Woe, woe be unto you, vile sinners, repent, the day of judgment draweth nigh, prepare to meet your God," was majestic in the extreme: I never saw any thing on our stage at all equal to it. I was now informed that she had been standing at her door and speaking in a similar manner for more than twelve hours, during the whole of which time she never ceased speaking in the most vehement manner for one moment. I said, "Mary, I wish to shake hands with you." Her reply was, "When Mary receives permission to shake hands with you, she will do so; but at present she must not be interrupted: she has important communications to make to all sinners, therefore listen." I remained a listener for full half an hour, endeavouring all the time to mesmerise her by staring at her. She now approached me and said, "Mary is now permitted to shake hands with you." The moment she did so, I clasped her round the waist, and, with the assistance of my man, we forcibly put her into bed. She still continued raving, and, seeing no probability of her ceasing, I summoned all my energies to mesmerise her. I placed my left hand on her forehead and grasped her left hand with my right hand, and, looking her full in the eye, I completely subdued her in less than twenty minutes, at which time, although her lips continued to move, her voice had ceased. In about ten minutes more her lips ceased to move and her eyes closed. I remained in town that night, thinking it probable that mesmerism would be again required; but it was unnecessary, as not a sound escaped her lips the whole of the night.

On Monday morning about seven o'clock, she again commenced preaching, but nothing near so vehemently as on the previous day. I humoured her in every way I could think of, and agreed that everything she said was right. I believe this to be the most judicious course to pursue in such cases, for experience will soon convince any one, that, the more the maniac is irritated, the worse he will get. At ten o'clock she became decidedly worse; her voice became as loud as on the

previous day; on hearing which, I went to her room with the full intention of mesmerising her. I discovered that one of the servants had been contradicting her, and hence the reason of her getting worse. I should have mesmerised her the first thing on Monday morning, but, hearing her talk so calmly and uttering language really sublime, I was unwilling to stop her.

I had just commenced mesmerising her when Mr. Fradelle the mesmerist, of No. 5, Brecknock Crescent, Camden New Town, called on me. I related to him the particulars of the case; and, having stated to him that mesmerising invariably produced a very weakening effect on me, he kindly offered to attend on Mary gratuitously. With some difficulty and a great deal of coaxing, I prevailed on Mary to allow him to see her. At this time she was talking very loud indeed, loud enough to be heard all over the house, although she was in one of the attics. Mr. Fradelle now commenced mesmerising her, and in justice to him I must say, that a more powerful and scientific mesmeriser I never met with. Patience and perseverance appear to be two of his virtues, for he ceased not to mesmerise her for full four hours. In ten minutes after he commenced, her voice ceased; but as on the previous day, her lips continued to move for sometime afterwards.

As the patient was now left entirely in Mr. Fradelle's hands, and as he has promised me to append notes to this letter, I beg to refer my readers to them; they will there see that in seven days after the mesmeric treatment was commenced, Mary, the raving maniac, was restored to a reasonable being. One morning before he arrived, Mary was in a very desponding state, fearing she should never get well. I suggested to Mr. F. the propriety of exciting the organ of "Hope." He coincided with me, and after ten minutes manipulation of that organ, the change in her feelings and countenance was of the most extraordinary kind; she was now confident she should quickly get well, was a silly girl for doubting it, &c.

On her recovery she informed me in reply to questions I put to her, that she had a sensation in her inside as if a red-hot ball was there, and from which the sound in reply to her questions seemed to proceed; that is, whilst she fancied that her body was possessed by a spirit. If this voice desired her to communicate anything to me, and she refused to do so, the voice would invariably say to her, "If you do not tell him what I desire you, you shall suffer for it;" and she declared to me, that as sure as she neglected communicating to me anything she was desired to communicate, so sure was she to be tormented in the most painful manner; the red-hot ball

appearing to fly to all parts of her body. I am happy to say that this affliction has made a complete change in her disposition; she is now very religious, thinks nothing of dress, or of the gaieties of the world; has an idea that she has not done enough for her parents, and is now resolved to do all in her power to assist them.

Sincerely hoping that all who may have relatives or friends afflicted in a similar manner, will immediately send for a good mesmeriser,

I have the honour to remain, Sir,
Your most obedient servant,

Nov. 24th, 1853.

Account by Mr. Fradelle.

Her age was twenty-nine years. She had the fixed idea that when the spirit of another which she believed possessed her, left her, "Mary's body would be dead." Morphine had failed after the first dose to procure the patient the least sleep; a large blister applied at the back or nape of the neck had but aggravated her sufferings. Hunger and thirst had fled. Ordinary functions were suspended. She was fast losing flesh. There was fœtor of the breath. The medical man, at the last interview with her master, stated she was beyond the power of opiates; that no alternative was left but to send her to a lunatic asylum. The medical treatment was, accordingly, from this time discontinued.

On my being introduced to the patient, she at once welcomed me and declared that I was appointed to perform a miracle in her favour; that I should have to attend on her that day and the two following days; that she should know then what directions to give me; that not a word should be spoken during the time of her being mesmerised, not wishing me however to begin till we had heard what she had to say about this world and the next. She could not bear the least interruption, or suggestion to discontinue. We were threatened that we should, on the following day, have to listen to her for twelve hours or more, which would be for our good and that of the whole world. Our patience was, however, not put to the test. Having in about an hour ascertained the condition of mind she was in, I quietly requested her to sit up in bed and be silent—took her hands in mine and gazed intently at her eyes. Her figure soon appeared to me enveloped in a silvery mist. I then directed her to her pillow

and made slow passes for a few minutes; her eyes then firmly closed, her jaws separated as far asunder as possible and remained fixed. The spasmodic action was arrested by placing my hands on her; she was then at rest, if one might judge by the serenity of her countenance and the repose of her limbs. A few words which I was saying in reply to her master disturbed her; the rapid motion of one of her fingers expressed it to me; she afterwards told me so. Though she was in a mesmeric state, her senses were painfully acute, and she appeared to be perfectly aware of what was for her good. She could hear all those about her. I requested her to talk but little during my absence, and left her in the mesmeric state.

25th. Continued in the same state all night and till, on my arrival, I released her eyelids. She then asked me for a glass of water; this I gave her, and she drank it off at once and asked for more. She then directed me to place my hand on her forehead and eyes. I had been so occupied an hour and a half, the patient now and then gently muttering "all is well," when her master mentioned to me that the medical man, professing to be well disposed to mesmerism, wished to witness the proceeding—to remain but a few minutes. The medical man remarked how much calmer she had become. At my request he felt her pulse, he said it was at 70. She soon after became excited at some remark which he made, and then went on talking without cessation: all she said bearing the stamp of insanity. Half an hour passed thus, and still the medical man did not request her to be silent. The excitement was increasing—the pulse was at an 100! Fearing all my efforts would be unavailing if she were permitted to run on thus, I mentioned my fears and withdrew my hand from her forehead, my hand becoming heated and uncomfortable. After having taken a few minutes' rest, previously to the medical man's retiring, I proceeded as on the previous day, by taking her hands in mine. Soon after I had commenced he laid his hand upon her wrist; she thrust it unceremoniously aside. I then failed in closing her eyes, though I tried my utmost. I attribute this to the above untoward circumstance.* I succeeded however in relieving her from the excitement. Slow passes with the palms of my hands, while I confidently exerted the will to withdraw it, from whatever cause, I found the most effectual.

* This was the last visit he paid *professionally*: his attendance not being any longer required. When he heard of the cure of the case, he said, "They must not take all the credit of it to themselves." As if the failure of his treatment had contributed to it!

26th. Had but little sleep the previous night. Hallucination less marked. Manner more composed. Quite so under and after mesmerism. The change for the better was observed by all who attended her. She assured me she should not require my attendance on the next and following days, but wished me to come after that, and added I should know then how to proceed.

27th. I called to ascertain how she was and found her decidedly better and more rational. I did not mesmerise her, but watched the turn the complaint was taking.

28th. Did not produce sleep. Proceeded as before.

29th. Mesmerised her twice. For half an hour in the evening, by slow passes from the forehead over the top of the head, continuing them down the back; she experienced great relief from them.

30th. *She had slept the whole of the night comfortably.* It was ordinary sleep: the first she had had since she became ill. A long visit from a friend of her's prevented my mesmerising her.

31st. Had not slept as on the preceding night. Was dressed on my arrival and taking exercise in the room. Mesmerised as before. She was so feeble that her knees almost gave way under her; but at the end of the sitting she stepped much more firmly.

Nov. 1st. Repeated the above. She was much better in every respect. The recollection of what she had said in her delirium was fast passing away. Her mind, though weakened and somewhat depressed, was in its right frame.

2nd. Omitted mesmerism.

3rd. Mesmerised her for the last time. She had completely regained her self-possession. She had wished for some time to pay her father and mother a visit, in Yorkshire, and thought the present a good opportunity to go. Every trace of insanity had disappeared. She prepared this day for the journey, and left for Bradford the following morning.

She has since sent two letters to her sisters, written in a style which clearly proves that her reasoning faculties are quite restored; and she regards the affair as a piece of folly and indeed wretchedness.

H. J. FRADELLE.

5, Brecknock Crescent, Camden
New Town, Nov. 23rd, 1853.

P. S. Although it will be noticed above that the medical man called more than once, still no medicine whatever was taken by the patient from the moment I first attended her.

NOTE BY THE EDITOR.

The preceding was an instance of insanity produced by an external mental cause in a poor, ignorant, and healthy person, not more ignorant, however, than thousands of others in higher positions, aye, and in very much higher positions. We will quote another of exactly the same character, but produced by constitutional disposition to mystical insanity, without any external exciting cause.

In Mr. James Smith's *Lights and Shades of Artist Life and Character*, just published, is an account of the poet painter Blake, from which we extract the following passages:—

"It is pleasant to look in upon him at his humble lodgings in Poland Street, and to watch him sketching designs, engraving plates, writing songs and setting them to music, while the 'dark-eyed Kate' of his verse cheers him with hopeful and encouraging words. But the poet painter has visions; spiritual intelligences hover about him, and voices from the men of old renown are perpetually ringing in his ears. The productions of his pen and graver reflect the mysticism and enthusiastic fancies of his own mind, and inasmuch as they are unintelligible to the multitude, they meet with but little sale, and the poor artist daily becomes poorer. He buries himself in humbler lodgings, works with redoubled energy, penetrates yet deeper into that spiritual world with which he has already held communion, and comes at length to believe in the reality of the visions which his vivid imagination conjures up. To a revelation from the spirit of his favourite brother Robert, he asserted he was indebted for the knowledge of an original and novel method of engraving upon copper, which he ever afterwards employed with great success, and cherished as a valuable secret. Homer and Virgil, Dante and Milton, visit him in these visions; and the delicate creatures of Faerie-land are not excluded from his ken. 'I was walking alone in my garden,' he once remarked, to a lady, 'and there was a great stillness among the branches and flowers, and more than common sweetness in the air. I heard a low and pleasant sound, and knew not whence it came. At last I saw a broad leaf of a flower move, and underneath I saw a procession of creatures of the size and colour of grasshoppers, bearing a body laid out on a roseleaf, which they buried with songs and then disappeared. It was a fairy funeral!' And in the reality of this product of a graceful but distempered fancy he steadfastly believed. So potent was his imagination, that visitors to his studio would often find the poverty-stricken artist gazing into space with a look of rapt enthusiasm, and transferring to his canvas the lineaments of some hero or monarch—then standing, as he believed, immediately before him; and the portraits painted in these moods, it is but just to add, are full of character and sentiment. There is something inexpressibly touching in the fact of the noblest of all his productions, the Inventions for the Book of Job, having been conceived, drawn, and engraved in a small room, which served him

for kitchen, bedchamber, and study, where he had no other companion but his faithful Katharine, and no larger income than 17s. or 18s. per week."

VI. *Mesmeric Cures in Dublin:—of Palsy and Insanity: Sprained Ankle: Inflamed Breast: Deafness of two years' standing: Neuralgic Hysteria of nine months' standing, with Clairvoyance: of Rheumatism of twenty-five years' standing: and of Elephantiasis of the legs.* By Captain FALCONER MILES.

"Advertising quacks, herbalists, MESMERISERS, homœopaths, electro-botanic physicians, *et id genus omne*, flourish as the result of ignorance on the one hand, and the imperfection of our medical laws on the other. The remedy is a Registration Bill."—MR. WAKLEY, *Lancet*, Sept. 24th, 1853.

TO THE EDITOR OF THE ZOIST.

Merton, Cullenswood, Dublin, Nov. 22nd, 1853.

My dear Sir,—Enclosed I beg to send you a few good cases to further establish the curative powers of mesmerism. If you think them worthy of a place in *The Zoist*, you are at full liberty to do what you please with them. I have selected them out of *many others* which I could send you: but as I consider "enough is as good as a feast," I only send you a few. But let all the praise be given to Him without whom nothing is strong, nothing holy, and without whose aid all our labour is in vain.

I am, dear Sir,

Yours very truly,

FALCONER MILES.

P. S. As many object to mesmerism on the grounds that its curative powers *are not lasting*, I have particularly sent you No. 1, 6, and 7, to shew that they *are*.

I. *Partial Paralysis and Insanity cured in four sittings.*

James Doyle, aged 45, a poor man, had four years previously been severely injured by a fall from a house in Stephen's Green, after his recovery from which, his left side remained considerably paralyzed and he was subject to frequent attacks of insanity. The week previous to his coming to me, he attempted to murder his children. His Grace the Archbishop of Dublin, knowing the man and feeling an interest in his case, asked me if I thought I could do anything for him. I replied that I would try; and consequently His Grace sent him to me. I found his left side quite cold and

apparently dead, he had not been able to work since the accident. I mesmerised him for fifteen minutes; at the end of which he felt his side getting warm. After being *three times* mesmerised, in all fifty-five minutes, he was *perfectly cured*, and able to return to his work. *Twelve months* have now elapsed since he was cured, and he *has had no return* of the insanity or paralysis. The Archbishop considers it a most perfect cure. No sleep was induced in this case.*

II. *Sprained Foot cured in one sitting.*

His Grace the Archbishop of Dublin having sprained his foot, I happened to be at the palace the following day, when His Grace came into the room limping and leaning on a stick. He was unable to put on his shoe from the pain. He asked me could I do anything for him. He sat down on the sofa, and, after my mesmerising the foot twenty minutes, he declared the pain was quite gone; he got up, put on his shoe and walked away without the further aid of his stick, and felt no inconvenience from the accident after.†

III. *Inflamed Breast during confinement.*

My wife, has after every confinement invariably suffered dreadfully from sore breast, which always was obliged to be lanced. In January last, after her confinement, as usual every symptom of sore breast set in—great inflammation with tenseness and very great pain. Her medical attendant told her she should cease nursing: and nothing he found would prevent the disease taking the usual course. I therefore determined to try mesmerism. I consequently mesmerised the breast twenty minutes, when the inflammation appeared quite drawn out, as well as all pain; I then applied strongly mesmerised oil for two or three nights, this removed all tenseness, and she has never had the slightest return of it since, and has continued nursing up to the present time.

IV. *Deafness of two years' standing, cured in four sittings.*

A poor girl, in service as a nurse, came to me a short time since, and said she was getting so deaf that her mistress

* This magnificent cure will alone compensate the Archbishop for the low, ignorant, and unfeeling tirade of the editor of the *Association Journal*, Dr. Cormack, against him,—“the patron of delusion and quackery, the blasphemous proclaimer of charlatanic mysticism and wild speculation, destroying religion by old wives' fables, and forming a loathsome alliance between Christian truth and the unbridled excess of credulity.” (See above, p. 350.)

† How many persons cured by mesmerism are too deficient in moral courage, how many too deficient in conscientiousness and religious feeling, to allow their cures to be known with their names!—*Zoist*.

could not keep her longer, and she wished to know whether I could cure her. She also complained of great pain in her side. She said she had been deaf for two years. I tested her hearing; she could not hear my watch quite close to her head. I mesmerised her for twenty minutes by pointing into the ears and breathing into them through flannel, and finishing with long passes. After the first sitting she felt much better and all pain in her side ceased. After four sittings she could hear perfectly well when I spoke to her in a low voice across the room. I tested her in the presence of several persons. She is now quite cured.*

V. Remarkable case of prevision in a cure of Neuralgia.

COPY OF A LETTER RECEIVED FROM MRS. FRY.

"My daughter having suffered from the severest form of neuralgia, and deriving no benefit from the *most eminent* advice that could be procured for her in Dublin, I was recommended to place her under the care of Mr. Miles. Under his mesmeric treatment she improved so rapidly that her health was *almost entirely* restored, when, unfortunately, by the accidental breaking down of a car at night, she was obliged to walk about three miles exposed to the night air. A relapse of the most serious symptoms of her malady occurred. While in the mesmeric sleep, on three occasions, a singular instance of clairvoyance took place. She predicted future and severe paroxysms of her malady. And these actually occurred on the *very day and hour* she had specified. On being taken out of the sleep she was perfectly unconscious of her predictions; and they of course were carefully concealed from her knowledge. On each occasion Mr. Miles's skilful treatment and very kind attention brought her perfectly through these very severe and painful attacks.

"(Signed) ISMANIA FRY, Cullenswood.†
"Oct. 18th, 1853."‡

VI. Cure of Rheumatism of twenty-five years' standing.

COPY OF A LETTER FROM MRS. WATERS, OF SANDFORD.

"I think it but justice to Mr. Miles to bear testimony to

* I have had several other very good cases of deafness quite cured.

† This was a most remarkable case. She had been *nearly nine months* on her couch when I first saw her, and *never free from pain*. In *three days* she was out in the streets walking. On the day she predicted her future paroxysms I had a medical man and a clergyman present to witness them.

‡ This might have been an instance of previsionsal clairvoyance, or of the effect of an imagination.—See Dr. Elliotson's remarks in No. XL., p. 357, &c.—*Zoist*.

the curative power of mesmerism which I have experienced myself. I was suffering from severe rheumatism for twenty-five years, so much so that I was frequently unable to leave my bed for days; I was quite lame, and, from the violence of the pains, *bony lumps* formed on my wrists and the back sinews of my legs. I tried every remedy I could hear of without the least relief. I was advised to try mesmerism; but I had such a prejudice against it, that for a long time I refused. At last I was prevailed on to try it when suffering dreadfully with rheumatism in my head; Mr. Miles having mesmerised me, I found to my great surprise that I was quite free from pain. I was then regularly mesmerised for six weeks and have never had a return of pain since, and the *bony lumps* have also quite disappeared. Before I tried mesmerism I could not walk without the greatest pain; I thank God I can now walk four or five miles without any inconvenience. What makes my case more remarkable, is, that I am 63 years of age and have *continued quite well* more than a year and a half.

“(Signed) FRANCES WATERS.*

“Sandford, Nov., 1853.”

VII. Cure of enlarged legs.

Copy of a statement made by Elizabeth Connel of Parsonstown, in the presence of Mr., Mrs., and Miss Grey of Kingstown.

Elizabeth Connel of Parsonstown, states, that she was under treatment seven months in Long Lane Hospital and four in Sir Patrick Dunn's Hospital, for what had been called elephantiasis, without receiving the slightest benefit, but was much worse. It was proposed to amputate one of her limbs. She then went to Mr. Miles on the recommendation of the Rev. Mr. Causland. She was then treated mesmerically and was operated upon five times, and she at once got relief. She then went down to the country and has returned this day *perfectly well* to thank Mr. Miles. Eleven months having elapsed since he saw her; she is now going out to Australia.

Elizabeth Connel, + her mark.

Signed in the presence of Mary Grey, J. Grey,
Sept. 19th, 1853.

* Mrs. Waters is the widow of a medical man, and has four sons, medical men, who can testify to her cure.

VII. *A cure of Insanity, with a desire for self-destruction; attended with a remarkable incident in relation to the watchful eye of a lady, a clairvoyant interested in the cure of the patient.* In two letters; one from the patient to Mr. Gardiner, and one from Mr. Gardiner to Dr. Elliotson.

"When from the lips of truth, one mighty breath
Shall, like a whirlwind, scatter in its breeze
The whole dark pile of human mockeries,—
Then, shall the reign of *mind* commence on earth,
And starting forth as from a second birth,
Man, in the sunshine of the world's new spring,
Shall walk transparent, like some holy thing."

Mr. —, residing at —, whose moral worth is unquestionable and who may be called a fair specimen of an honest English tradesman, has furnished me with the following letter for the readers of *The Zoist*.

"My dear friend.—For such I must be allowed to call you, from the marked kindness and unwearied attention I received from you during the time I was under your care for the cure of one of the most distressing afflictions that can happen to man.

The following history of my case may not be uninteresting, and may perhaps assist others to avoid the shoal on which I foundered. I was at the age of nineteen, and almost I may say, from the force of circumstances, placed in a business on my own account; a trade of which as to the working part, I was quite ignorant. Thus, without practical experience and against many difficulties, I pressed on to make if possible ends meet. But the fear of not succeeding, the hurry of business, the desire to please my customers, the hasty manner I ate my meals, and the short time allowed for rest, so operated upon my mind that in twelve months my friends deemed it necessary to hold a consultation as to my health, and it was decided that I should go into the country for a change.

After a short time, however, I rallied and returned home: but still felt considerable anxiety about my business; for I was daily losing money. Three years thus rolled on, when I suffered an attack of typhus fever. The medical man was called in (a regular bleeder) to see me: when he decided that I must lose blood. He made the attempt to bleed me, but did not succeed, and I fainted. I thought it very odd to bleed a man already half-dead; but, after four months, I was again restored. What this medical man did to me I know not, but my teeth began gradually to fall out one by one.

After a period of several years, I suffered another attack of intermittent fever. So the medical man said; but it subsequently proved to be small pox in a very favourable form. Still I did not feel the powers I needed for active life after *this attack*. I abstained from *meat*, I *washed*, I *bathed*, I *walked*; *studied* with care *What and How to Eat and Drink*; and I may add, that for seventeen years I had been an abstainer from all intoxicating drinks, but I could not find health. I then consulted Dr. C., under whose kind treatment I remained twelve months and was somewhat relieved. I left him for another Dr. C., and *his* medicine I drank by the quart. It seemed to relieve me when taking it: but, when I discontinued the hot and exciting stuff, I was *worse* than ever.

I then tried emetics, vapour baths, hot bricks to my feet, and various other applications: but to no good purpose. I did not find relief: the oppression on my *brain*, the *enemy*, still *hovered over me*. I had heard of Mr. Gardiner and MESMERISM! My wife and friends said NONSENSE, STUFF. But somehow I had confidence in the man, and I *tried* it: and you Sir can better describe my state than I can. For, if I were not *insane*, I was within a hair's breadth of *insanity*! I shall now, Sir, leave all the rest to you, and if I can do you any good, or if you can refer any one to me, I will try to convince him of the uses of *mesmerism*, and will then tell him what you did for me, and how you watched my case early and late with an *eager eye* to my *safety* and the *cure* of my wrong.

I am, dear Sir,
Your obliged and sincere friend,
_____”

To Dr. Elliotson.

Sir,—I feel in reference to the above letter that our enemies must admit that my poor patient must have suffered seriously from some hidden cause, which time and the ordinary medical treatment had not reached.

And if persons, who doubt the powers of mesmerism as the great curative agent in such a case, had seen him when I placed him in my old mesmerising chair, heard him tell his tale of woe, and seen the great big tears running down his cheeks, I feel they would have said, “A man crying: there surely must be something wrong.” He told me of his sufferings; he said that he was tired of life, and that but for the merciful interposition of Providence he must have done the fatal deed, for he had thought of it many times. I looked

him full in the face; I sympathized with him. I told him that *he could be cured*: and that mesmerism was in my judgment the only power that would touch his case. He looked at me with *great doubt* and said, "Sir, *can you cure me?*" I replied firmly, I believe your organization is good, and if you will be obedient to my wishes, I believe that I can cure you. I frequently suffered for my confidence as to the certainty of cure, or, in other words, for the way in which I expressed myself as to the cure: for many persons suppose that, when they are to be mesmerised, some wonderful phenomena must necessarily follow and that they must be cured at once. Persons should remember that mesmerism for the most part is the last resource, and that in some cases time is absolutely necessary to effect a cure. Nevertheless wonders are performed as to the rapidity of cure. However, let all young mesmerisers be careful how they answer such patients as the above; for this man a hundred times said to me after mesmerising him, "Is that all you can do, Sir?" "I thought you were going to cure me you said," &c., &c. I invariably replied what more can I do? I have told you that I could cure you and you will find me to my word.

When I found my patient able to answer the question: I asked him what he would have done if in answer to his question, I had said that I could do no more for him. He replied, "Nothing could have saved me from self-destruction, for on your word I relied, and on that hope I cast anchor."

I commenced mesmerising him in the good old way suggested by you, Sir, to calm and quiet nervous and melancholy persons, viz.: by very slow passes over the forehead downward, looking firmly into the very soul of the patient. And, as he suffered daily great irritation in the epigastrium, with palpitation of the heart, I breathed considerably and mesmerised powerfully over this region of the stomach. The digestive powers also were very weak indeed.

At the end of three weeks one of those crises arrived with which all mesmerists are familiar; and which was exemplified on a fine morning last spring by my patient calling at my house and ringing my gate bell as early as six o'clock, rousing me out of sleep to tell me that the preceding day he had informed his friends that he was cured and that I was the man destined by Providence to meet his case, and that he had not enjoyed such a state of mind for seventeen years, wishing to know if such happiness would last.

I cheerfully replied that he would not possibly get well quite so soon; but that I was quite sure the good work was progressing as fast as I could expect. At the end of the

fourth week, however, he appeared to himself to be worse than ever, and said to me that he should now discontinue mesmerism. When I instantly replied, "No, you will not, I am sure." But he urged that his wife was nearly worn out, his business was going to ruin, he was tired of life, and that he could no longer afford to pay me for what appeared to him to be *uncertain*. He was indeed all despair. Well, I said again in reply, "If you cannot afford to pay me, I can afford you a cure: and, if you cannot afford to pay me for a cure, *I will pay you to be cured!* But as to giving you up, *I will not.*"

This boldness inspired courage, my kindness to him gave confidence, and I was allowed to work on and on again for another fortnight, when a second crisis arrived; and so on, alternating in this way for three months, sometimes he was comparatively quite well for a day, then two or three days, and then again apparently as bad as ever.

At this particular juncture a circumstance occurred in reference to the clairvoyant who had prescribed mesmerism for his cure that is worthy of notice. In one of his worst moments, Sir, the fatal knife had been selected with a view to put an end to his sufferings, and, at the moment he was premeditating and arranging for the almost sad event, the clairvoyant was staying at the house of a friend two miles distant and she saw the whole affair, being then in a mesmeric state. When, to the surprise of the person who was then consulting her on *another subject*, she said very peremptorily, "I must go directly to Mr. Gardiner's house and send him to Mr. —, if I cannot influence him (the poor man) to go to Mr. Gardiner." She at once started, in company with her friend to watch her: *for she walked with her eyes closed through the streets from near Euston Square to my house in Camden Town.* When she arrived she told her mission to my wife, and said that she had been informed by a good spirit of the circumstance. (See Psalm xxxiv., verse 7.)

But at the same time the patient had arrived and was being mesmerised. I was, however, called out of the room and was then informed for what purpose at that time of the evening the clairvoyant had called. She said, "*Never mind! It is all right! You may wake me now.*" And those only who saw her on waking, or, who are familiar with such events, could imagine the alarm she suffered on finding herself at my house, instead of that of her friend, where she had been sent, as it is called, into the mesmeric sleep.

I now returned to my poor patient and charged upon him the fact. He admitted to me, that at the very moment the

clairvoyant had seen him, he had entered his parlour with a full determination to do the fatal deed. But all at once, something seemed to whisper, "No, don't do so; go to Mr. Gardiner's house and he will mesmerise you," and, as his words were, "Here I am Sir, and you have mesmerised me." I must confess that I felt within me, that things did not look well for mesmerism: "This is not," I thought, "the first attempt, it may not be the last, I will go at once to the great mesmeriser I said, with my patient, for, in the event of anything serious occurring *he would be in possession of all particulars.*"

I accordingly called on you, Sir, with my patient, and I need not state that you kindly received us. I told you my difficulties, you heard from the lips of the patient his cure, and I looked for a prescription to help me. For it should be added that my patient was at the time suffering from very torpid bowels, and ill-coloured irregular and offensive secretions. But I must confess that your eye saw through the matter, and you said, Sir, (if you remember) "O, no! no prescription! go on with mesmerism, and give mesmerised water to drink; persevere and you will cure him." I carried out your wishes to the letter. I cured my patient, and he lives to tell of the powers of mesmerism; and he works for the cause with gratitude and zeal, and his business is now conducted with assiduity and care, and he is now in better health than he has been for seventeen years.

THOMAS GARDINER.

Mesmeric Infirmary, Nov. 24th, 1853.*

VIII. *Cure of severe Inflammation and Ulceration of the Eye, after endless previous attacks.* By Mr. J. I. PEELE. Communicated by Mr. Gardiner, resident Secretary to the Mesmeric Infirmary.

"To the Editor of the Huddersfield and Holmfirth Examiner."

... "I shall continue to pray that my conscience may never permit me to traffic and gamble with the elements of mortality as homœopaths do, for the sake of a transitory repute; that its scruples may never be sacrificed at the shrine of quackery; and that I may remain steadfast in this my determination to shun homœopaths, hydropaths, *mesmerists*, and the like, as I would a *pestilence*, or the touch of pitch. Each system has, in its turn, holden away as a delusion, a

* In conjunction with this case, read Mr. Wm. Snewing's account of his own cure in Nos. XIX., XX.—*Zoist*.

mockery, and a golden man-trap. *All personalities I shall treat with contempt; for so long as I have truth on my side I have nothing to fear.*

"I am, Sir, yours, &c.,

"Huddersfield, Nov. 17, 1853."

"WILLIAM SCOTT, M.D.

"To the Editor of the Medical Times.

"Sir,—The following paper has been drawn up from information furnished by Dr. Bettelheim, who has laboured as a missionary among the Lewchewans for seven years, encountering much opposition and misrepresentation, yet steadily persevering in the work he has undertaken, &c.

"F. J. FARRER.

"7, Montague Street, Russell Square."

"On one occasion," (says Dr. Bettelheim,) "I represented to the Regent the importance of permitting, and even ordering, the people to wear shoes and stockings, as a means of averting many diseases: and, at the same time transmitted fifty dollars, to be distributed to the Mandarins among the poor for the purchase of these articles. The following answer was returned by the Regent:—

"*This no doubt proceeds from a kind and compassionate heart, and cannot but elicit our utmost gratitude: but, since of old, we follow the medical system of China, buy there our medicines, and are not wanting in effecting cures, there is no need of adopting a new medical method, or asking for medicines. In addition, our country lies south-east (of China): we have gentle breezes and warm weather. There is not one in ten who would put on stockings. What the poor want has already, before this, been supplied. Pray excuse, and do not carry the poor on your heart. I send a Tatu, who will restore you the fifty dollars. Wishing you happiness, &c.*"—*Medical Times*, Aug. 6, 1853.*

51, High Street, Hampstead.

To Mr. Gardiner.

My dear Sir,—I have great pleasure in complying with your invitation to write a statement of my case for the pages of *The Zoist*. Indeed, I had determined so to do before I received your letter, for I consider it to be but little short of a *religious duty* for any one who has received any benefit from mesmerism to hold up to the world the wonder-working power of this "divine science." I do not speak too strongly when I call it a "divine science." Is it not divine in its universality, in that it can heal all diseases which can be healed? and has not the gift been presented to every son and daughter of Adam who is of sound body and mind? No wonder that such legacy to mankind (lost for ages) should, on its re-appearance, stir up the powers of darkness to persuade men that it is all a fallacy, a delusion, and an imposture. I care not whether the opposition comes from divines or from members of the medical profession, but would unhesitatingly assert that, as, when one says it is of a satanic agency, he

* The heathen and barbarian Lewchewans are better bred while declining European medicine than the Christian and civilized British doctors while rejecting our offer of mesmerism.—*Zoist*.

neither understands the nature nor the quality of his religion, so I would also declare the other to be false to the true principles of his profession; and both are abettors of that spirit of evil which drives truth from the world and retards the happiness and improvement of our race. But let wise men judge "just judgment." I present my own experience of mesmerism for their consideration, and they shall find "nothing extenuated, nor ought set down in malice."

In introducing my case to the notice of the public, let me premise that by profession I am an artist, and for many years resided in America. The disease of which I have been cured is ulcerated, weak and inflamed eyes. The first indication of a failure in my eyes happened about four years since, at the close of a day's work before the easel. There was a feeling of excessive weakness and an appearance of slight inflammation. On the following day, a small ulcer was visible on the cornea of the right eye. I sent for a physician, who prescribed a purgative dose; and afterwards (according to orthodox practice) gave the ulcer a touch with nitrate of silver. The ulcer disappeared in two or three days: but the eyes remained so weak that I could not resume my profession. In addition to the general weakness, the lids were hot and dry, and the balls of the eyes seemed to grate as they moved in the sockets. Candlelight was intolerable to me, and reading or painting was out of the question.

My doctor prescribed a variety of eyewashes, but all were of no effect; and, yielding to the persuasions of my friends that I had overtaxed my eyes in professional labour, I started off for a jaunt of three or four weeks on the Catskill mountains. This did me a little good, and I was enabled to resume the pencil (though often interrupted), but could not read a paragraph without causing additional inflammation.

This condition of my eyes lasted for about a year and a half, and then I was advised a voyage to England. I came, but experienced no particular benefit: in fact, I had more frequent attacks of inflammation than in America, occasioned doubtlessly by the humidity of the climate.

About a year since, from a severe cold, the inflammation in the left eye became so severe that in three days a very large ulcer was formed. I tried the usual remedies by reducing the system. But the inflammation increased, and the ulcer grew larger. Becoming very much alarmed, I made inquiries for the best oculist in London, and was directed to ——. This gentleman pronounced the eye to be in danger; and asserted that, unless vigorous measures were

adopted, the result would be the loss of the eye. A cupper must be immediately had, and fourteen ounces of blood taken from the temple: this done, successive doses of mercury were to be taken at intervals during the three following days, with black draughts, &c. The system under such *decisive* treatment became sufficiently reduced: so much so that, at the end of the fourth day, I was but the shadow of my former self. It is remarkable that, the day following the bleeding, the inflammation was not at all reduced, and it was only after the mercury was administered the *ulcer* was stopped in its growth. A day or two after this, however, the inflammation abated a little; and my physician thought he might, after having knocked me down with bleeding and mercury as low as he could, set me up again with quinine tonics. But, unhappily, this brought on an increase of the inflammation again, and I was to be put down with more mercury and more bleeding. This having been accomplished, and very low diet observed for several days, tonics were again resorted to with more caution and with rather better success. But, alas! notwithstanding the inflammation had sensibly diminished, the ulcer was frightfully apparent: there was a large white spot upon the eye, and both eyes were so excessively weak that I could not do more than *glance* at any object without causing strong inflammation. Thus the eyes remained for weeks. Sometimes in spite of every precaution to the contrary, I would take a little cold, when the inflammation would again appear, creating, as on three occasions, new ulcers; two of them appearing at one time on the other eye. On these occasions I rarely troubled my physician; but, making use of the clue that had been put into my hand, I reduced the system again by more purgatives. My doctor, however, hearing this, advised me not to do so in future, but to force up the system as much as possible. Accordingly, steel pills, quinine, cod liver oil, wine, ale, and soups, were used daily. This puffed me out by degrees, and gave me a sort of grotesque imitation of being in health. The appearance was but deceitful, for I was in reality extremely weak, and could not by every precaution keep free from colds. Thus five months passed away; and, in addition to my eyes being no better, the ague paid me nightly visits, and would not leave me in spite of the strongest remonstrances that ten grains of quinine a-day could make to the contrary.

Reduced almost to despair, I came to the *desperate* conclusion of taking farewell of that time-honoured, venerable practice, "which all England and the world worshipping." Mesmerism presented itself! Quackery most surely, thought

I ; but then, what would have been the regular practice itself without the labours of quacks? Answer that, ye venerable, spectacled gentlemen of the "true British breed."

At this juncture, accident, or rather providence, directed me to Mr. Gardiner. He had, at the time, a young lady clairvoyant residing with him ; and, having known in New York a wonderful cure performed upon a friend of mine by one of *this* faculty, I determined to trust to her prescription. After a careful examination, she informed me that, although my eyes were the great cause of trouble to me, *that* was only the *effect* of a much worse state of things throughout my system generally ; but principally in my head. With respect to my eyes, it proceeded from inflammation of the lining membrane of the brain ; and this had extended itself over the whole body. Mesmerism was prescribed over the back of the head, and from the centre of the forehead down over the temples. This Mr. Gardiner commenced doing at once, every day for nearly an hour at a time. No mesmeric phenomena were the result at any time ; but the *effect* was almost magical. *From the very first day I began to improve, and kept steadily doing so until the disease was entirely removed.* In the same degree that the inflammation disappeared and the ulcer healed, in the same degree did my general health also improve ; and this, *without the aid* of stimulants and tonics ; for the clairvoyant condemned the whole of them, permitting only water to be used while there was any inflammation in the system.

As a confirmation of the truth of clairvoyance, I would here mention, that, although a perfect stranger to her, she stated precisely the same as the two distinguished oculists I had consulted : all agreed that the difficulty was in the system, and not a mere local disease in the eyes. The superiority of the clairvoyant was preëminent in this, that she pointed out the parts where the disease lay, and prescribed the only true remedy : while the great gentlemen whom I had previously consulted continuously confined themselves within general statements ; and, instead of working a cure, merely played off a variety of nostrums upon me, to the great injury of my constitution.

Mr. Gardiner mesmerised me every day for a month ; at the end of which period the improvement was so great that I waited upon him but every other day.

I now began to feel the *power* of mesmerism, the operation being frequently painful. A very powerful pressure down the back of my head followed the passes, until it seemed at times as if my neck would burst. I would then

request Mr. G. to remove it by mesmerising from that point down the back.

The third month I was mesmerised but twice a week; at the end of which all disease was removed. Since then I have been mesmerised occasionally, but merely to add to my strength.

As an unequivocal proof of the virtue in mesmerism, I would state a most wonderful cure performed by it.

About a month since I accidentally struck my eye, which became inflamed to such an extent that in twenty-four hours there was an ulcer formed as large as a pin's head. It was worse indeed than I had ever had it before in so short a time; and I drearily looked forward to spending a long time in a darkened room. I requested my wife to commence mesmerising the eye at once; this was repeated seven times during the day, the passes being continued about fifteen minutes at a time. The second day the improvement was so great that less mesmerism was required, and I could bear the light. By the fifth day, my eye was well again, and I was able to resume my profession. Here was ocular demonstration, which could be tested by a fifteen minutes' experiment; for, immediately after every operation, the inflammation was considerably diminished. No medicine whatever was taken during the time, and I did not vary my diet in any respect.

Methinks I hear some one saying that the eye got well of itself. But, my dear Sir, I have had inflammation and ulcers at six different times of my life, and on two occasions nearly lost my sight by waiting so long to see if they would not get well of themselves. They never recovered on any previous occasion without the assistance of purgatives and bleeding.

I have had so much proof of the power of mesmerism that there is hardly a disease that I would not trust to it as a curative agent. My own family have frequently given me occasion to practise it, for I can mesmerise with considerable effect myself. Rheumatism, head-ache, nervousness, debility, are sometimes charmed away by a few passes. If the children are restless and cannot sleep on going to bed, I mesmerise them, and they sleep in a few minutes. If my wife is tired and unable to take a walk with me, I mesmerise her, and she is at once invigorated. In short, Sir, I would that all the world knew as much of mesmerism and could practise it with as much effect as, even your humble servant,

And obliged friend,

J. I. PEELE.

IX. *Stray Notes upon the article on Electro-Biology, Mesmerism, &c., in the Quarterly Review.* By ANTI-GLORIOSO.

"Partout, les empoisonneurs du genre humain sont chéris, honorés, récompensés ; leurs attentats sont protégés, leur leçons et leur instructions sont chèrement payées ; l'autorité suprême, complice de leurs iniquités, force les peuples à recevoir de leurs mains la coupe de l'imposture, et punit tous ceux qui refusent d'y boire. Partout les médecins qui possèdent le contrepoison de l'erreur, sont découragés, proscrits ou forcés de se taire."—*Essai sur les Préjugés, ou de l'influence des opinions sur le bonheur des hommes.* Par M. D. M. 1770.

"Oocidit miseros crumbe repelita magistros."

Juvenal, vii. 154.

"It is some Carpenter."

First Part of Henry VI., act v., sc. 3.

TO THE EDITOR OF THE ZOIST.

Nov. 25, 1853.

SIR,—It is a satisfaction to observe that the adversaries of mesmerism can only maintain their position by a dishonest silence in regard to all facts which tell against their own hypothesis.

The *Quarterly Review*, it is probably known to your readers, has again come out on mesmerism. The article is elaborate, but evasive ; making large admissions upon points respecting which very opposite views had been put forth previously,—finding reality now where collusion and illusion existed before, seeing the whole subject under a different light, and treating it, in short, with a very different temper and language ; and so far there is a change, and an important one. But, indeed, our facts could no longer be denied, and public opinion could not well endure a continued and affected silence. But though there be this very essential alteration in the tone of the *Quarterly*, there is no change in the inner feelings by which the article is dictated. Though our opponents vary in style, they vary little in substantials. There is in the concoctors of this article the same malignant hostility to the great truths of mesmerism—the same unworthy attempt to ignore the phenomena which oppose their own explanations, and the same perverse ingenuity in dwelling on those points only which support them—the same secret ill-will against the leading promoters of the science, and the same plausible assumption of candour in their consideration of the question, which have distinguished certain other writers on the subject. The author, or rather authors, stand forth confessed by their very mannerisms. The materials tell us by their quality what handicraftsmen have been em-

ployed. A fancy Carpenter, who well understands the knack of dovetailing his own semi-scientific views into the discoveries of others, and of then overlaying them with a smooth veneer; and a practised embroiderer, who contrives on every occasion to Braid and twist his one-sided facts into consequences, *which he knows are not true*, would seem to have been at work upon the fabric. The article, too, takes an authoritative tone, and is apt by its air of ingenuousness to impose upon the general reader; to those, however, who really understand the subject in all its various bearings, its hollowness and shallowness are conspicuous at a glance.

It is not my purpose in this letter to enter upon a formal examination of all its sophistries: that task will better become the very able editors of *The Zoist*. But, perhaps, it may not be without use, if I briefly touch upon certain points which more particularly struck me.

I have had the curiosity to run my eye over the article in the *Quarterly*, which appeared in 1838; vol. lxi. There we read of impostures, of falsehoods, of dangers, and of the uselessness of insensibility for surgical operations; but our worthies are grown wiser now. The reviewers have found out that great part of what the mesmerists asserted, and which they denied, is undeniably true: perhaps, if we wait a little longer, they will discover the truth of what they still regard as yet unproved. The article, therefore, of 1838, and the article of 1858, are in certain passages diametrically opposed to each other. "We believe that of a hundred who pretend to be somnambulists, ninety-nine are impostors;" so said the *Quarterly* in 1838; p. 295. Again: "We say, that as a therapeutic agent, the magnetic manipulations are either dangerous, or uncertain, or inferior to remedies in common use in medicine," p. 298. Again: "Granting that there is great corporeal insensibility, the question remains, is it advisable to perform the capital operations of surgery in such an unnatural state of the nervous system?" &c., &c.; p. 300. It is hardly necessary to observe that this sort of language is now abandoned; and the only question really raised in the recent article relates to the inner and physiological cause of facts, which are at length acknowledged, and no longer treated as the evolutions of impostors.

"Suggestion," "imagination," "expectant attention," and "dominant ideas," these are the notions which constitute the staple of these great philosophers and instructors of their age! This one idea pervades the whole article.

After a few preliminary flourishes, perhaps we ought to say advertisements, about Mr. Braid's "first important obser-

vations," and his employment of "hypnotism, which did not for several years attract the notice which might have been anticipated for it;" and Sir Henry Holland's "universally-admired *Medical Notes and Reflexions*;" and Dr. Carpenter's *Human Physiology*, which, we are told, is a "text-book in every medical school;" the article enters *first* upon a lengthened examination of electro-biology, the effects of which the writer attributes to the "action of external suggestion in determining the course of thought." It is not necessary to trouble your readers with any comments upon the long and tedious collection of truisms which are given on this point, occupying, as they do, nearly twenty closely-packed pages of the *Review*. The explanation originally appeared in *The Zoist*, for April, 1851 (Vol. IX., p. 110), upon the first landing of electro-biology in this country. "We regret," it was there said at once, "that what is *merely imagination* with a greater or less dash of mesmerism should be ushered in with a new name." In subsequent numbers of *The Zoist*, the subject was treated at greater length. The pompous parade, therefore, of physiological wisdom which is marshalled forth in the *Quarterly*, is rather out of date. We certainly did hope for, from the pages of this leading periodical, something better than a mere *crambe repetita* of old explanations, and especially that the said *crambe* should not be dished up with such prolonged and wearisome ceremonies, as to be cold and tasteless before it reaches the palate. However, we must not be over dainty on these occasions. It is a mighty stride that the *Quarterly* has at length made in admitting that the facts of electro-biology are not the product of imposture. "We ourselves," say these grand physiologists, "witnessed a remarkable series of experiments, in which the character of the 'subject' placed him beyond the suspicion of deceit." (p. 503.) Why, this is the very language, we have been using time after time; but when these very phenomena were formerly developed by mesmeric patients of a humble calling in life, the "subjects," young women of blameless and exemplary conduct, were stigmatized as impostors by the *soi-disant savans* of the day, and we ourselves sneered at as dupes or accomplices. Truth is slow in making way; but it advances at last; and even the cautious and conservative *Quarterly* must fall upon its knees, and cry *peccavi*.

The reviewers proceed in the second place, to an examination of somnambulism; and here again facts and opinions, which have been stated at length in every work on mesmerism for the last twenty or more years, are re-produced with a most amusing gravity, as if the writers were for the first time

enlightening the world on the subject. "The somnambulist," say our great discoverers, "must be regarded as *asleep*, (the italics are theirs), his ordinary relation to the external world being suspended."

"In this form of somnambulism, there is usually as complete an insensibility, as in ordinary sleep, to all external impressions, excepting such as fall in with the existing current of ideas. No ordinary sights or sounds, odours or tastes, pricks, pinches, or blows, make themselves felt; and yet, if anything is addressed to the somnambulist which is in harmony with the notion that occupies his mind at the time, he may take cognizance of it, and interweave it with his web of thought, &c. A case is cited by Dr. Carpenter, of a young lady, who, when at school, frequently began to talk, after having been asleep an hour or two, &c., &c."

With these phenomena every mesmerist has been long familiar; but our readers will bear in mind, that when these and similar facts were formerly narrated of the Okeys and of other interesting mesmeric sleep-wakers, the leading physiologists of the day shrugged their shoulders in contemptuous silence, and treated all our statements as absurd.

I cannot also help quoting one very important passage upon the subject of somnambulism.

"There is abundant evidence that the sensibility of a patient in this condition may be *exalted to an extraordinary degree* in regard to some particular class of impressions; this being due, as before, to the concentration of the attention upon the objects which excited them. We have known a youth in the hypnotized state find out by the sense of smell, the owner of a glove from amongst a party of more than sixty persons. In another case, the owner of a ring was unhesitatingly singled out from amongst a company of twelve, the ring having been withdrawn from the finger before the somnambule was introduced. We have seen other cases, again, in which the perception of temperature was extraordinarily exalted; very slight differences inappreciable to ordinary sense, being at once detected; and any considerable change, such as the admission of a current of cold air by the opening of a door, producing the greatest distress. Some of the most striking examples of this kind are afforded by that refinement of the muscular sense. . . . We have seen, too, an algebraical problem worked out, with a neatness which could not have been exceeded if the person had been awake."—p. 531.

Here, again, we have the grave *Quarterly* admitting some of those special phenomena, connected with the exaltation of the senses, which had been the most frequently discredited; (we pass over the explanation), but when the Rev. Mr. Townshend, and the Rev. Mr. Sandby, and Deleuze, and Teste and other standard writers on mesmerism, referred to this exaltation, no attention was paid to them. Now, however, the *Quarterly* says, that it "could fill many pages with the

record of such marvels, which present themselves alike in natural, and in artificial or induced somnambulism." Comment is unnecessary; but we must simply observe that in 1838, the same *Review* remarked that, "of a hundred who pretend to be somnambulists, ninety-nine are impostors."

There is one other passage in the section upon somnambulism, which I cannot pass quite unnoticed.

"One point, which Mr. Braid's experiments have brought into prominent relief, is too important to be passed by on account of its bearing on the *supposed curative powers* of mesmerism. . . . The phenomena being acknowledged by scientific physiologists, there can be no difficulty in believing that the peculiar concentration of the mind in the 'hypnotic' state may produce striking results. . . . We are satisfied that, if applied with discrimination, the process will *take rank as one of the most potent methods of treatment*, and Mr. Braid's *Essay on Hypnotic Therapeutics*, seems to us to deserve the attentive consideration of the medical profession."—p. 532.

Here, then, at length we have the wary *Quarterly*, the organ of medical as well as of all other conservatism, referring to the curative powers of mesmerism, and pronouncing authoritatively that the hypnotic process of Mr. Braid is "one of the most potent methods of treatment, and deserving the attentive consideration of the medical world." Now it must be borne in mind that according to Mr. Braid's own theory, the hypnotic process and the mesmeric process are but one and the same thing; *i. e.*, the condition of the human body, which results from them, being identical in each case; and the influence of expectant attention upon the organic functions being the actual cause of that condition in both instances. Waiving, then, for the moment the examination of this theory, *i. e.*, the consideration whether this said condition of body be produced at times *from without* by manipulations and a *quasi-fluid*, or originate always *from within* through the action of the mind, let us observe that at last we have this condition of body recognized as a fact. "The phenomena," we are now told, "are acknowledged by scientific physiologists." Nay more: it is further said that this condition of body operates so potently that disease is combated thereby successfully, and curative results obtained. The manipulations themselves are, according to Mr. Braid, harmless and worthless; nay, Mr. Braid's own staring process has no property in itself, but is simply valuable as a contrivance for fixing the mind. Whatever fixes the mind effectually and thereby influences the organic functions, is the thing that is wanted; and this process the *Quarterly Review* "*is now satisfied will take rank as a most potent method of treatment:*" and they therefore recommend it to the attentive consideration of

the medical world ! Now this language, it will be remembered, is much the same as that which many of the best friends of mesmerism, from Mr. Chenevix downwards, have constantly employed in regard to our own art. "Cure disease as you can ; alleviate suffering as you are able ; dispute not about terms or theories, but apply whatever palliatives nature offers, and if they be still but in imagination, nevertheless apply them, and the sick will thank you." This, I say, has been the unvarying recommendation of the mesmerists to the faculty ; and now we have the *Quarterly Review* urging upon the medical profession the very same thing, and suggesting the propriety of curing by imagination ! That is, it recommends Mr. Braid's method ; and Mr. Braid's method is one for operating upon the body through the mind, as he himself teaches. Now all this, though very far from being a correct or complete view of the subject, is a great advance upon the language of 1838, "when the magnetic manipulations were described as *dangerous, if used as a therapeutic agent* ;" and so far we have reason to congratulate ourselves upon this marked change of opinion ; and here we might stop ; but there is still one part of this paragraph which demands observation. The writers speak of the "*supposed* curative powers of mesmerism ;" and yet we are told in the same page of the "striking results produced upon the organic functions by the hypnotic process." Now what in conformity with their own reasoning does this distinction mean ? There is more in this than meets the ear. For both systems we have seen, according to these writers, stand upon the same basis, viz. : that of expectant attention or action *ab intra* ; and why, therefore, are the "curative powers" of the one considered as *real*, and those of the other as "*supposed* ?" Surely, this paragraph looks very like a quack advertisement ! It looks as if it were written by *somebody* with a purpose, and from the hope of turning *something* into profit ! Alas, we have fallen upon a low mercantile state of things ! How aghast would old Gifford and Mr. Lockhart, the former high-minded editors of the *Quarterly*, have looked, if *their* contributors had attempted to foist upon them a "puff by implication !" Fancy Sir Benjamin Brodie hitching into the corner of a paper communicated by himself an eulogistic sentence about his own doings ! This, in truth, we had not expected to see. But the old Tory journal has recently passed, it is said, into fresh management. Surely the wits of the new editor must have been wool-gathering, or he must have been building, not castles in Spain, but Elizabethan structures *in nubibus*, or dreaming of embellishments and additions to those already

erected in *terro Bootomiensi*, when he was guilty of the monstrous oversight of admitting this vulgar advertisement into the drab-covered pages of the decorous *Quarterly*! Mr. Murray had better look after his new man, or his well-established journal will lose reputation among the brotherhood.

The article proceeds, in the *third* place to an examination of mesmerism. "We are now prepared," they say, "to sift the reputed phenomena of mesmerism, with some likelihood of being able to distinguish what is probable from what is incredible, what may be admitted as scientific truth from what must be rejected until *more satisfactory evidence* shall be adduced in its support." (p. 532.) A great portion of the mesmeric facts are, in the next place, acknowledged; it is "freely admitted that mesmerised subjects exhibit all the symptoms analogous to these which are presented in electro-biology and hypnotism;" and therefore, that part of the controversy is now closed for ever. Here, then, the *Quarterly Review* has surrendered at discretion; and the old offensive charges of imposture and falsehood are withdrawn.*

But now comes the next point. What is the cause, or *rationale*, of the mesmeric effects? Here the writers reject at once that which they consider the fundamental article in the mesmeric creed, the principle of magnetic or other dynamical force, or in other words, of an emanation *ab extra* which passes from one human body to another. They say that "*all the evidence yet adduced to prove the affirmative of this position appears to be utterly wanting in scientific accuracy.*" And they consider that the passes of the mesmeriser simply serve to direct the thoughts of the patient towards any part upon which it may be intended to act. And what they require is that the somnambulistic or mesmeric state should be induced without the consciousness on the part of the subject that any agency has been exerted.

They then group the mesmeric manifestations under the three following categories.

I. Those whose genuineness may be admitted, since they are conformable to previous knowledge, and can be explained, &c.

II. Those which, not being conformable to known laws, or explicable upon principles already admitted, cannot be accepted without a great amount of evidence in their favour, —but which, not being in absolute opposition to recognized laws, may be received upon strong testimony, &c., &c.

* In June, 1852, it denied that "mesmerism in any of its shapes is more or less than gross imposture."—*Zoist*.

III. Those which not only lie beyond our existing knowledge, but are in direct contrariety to it. Here, even though the external evidence were strong, yet the force of internal evidence must remain conclusive against the validity of all statements. The asserted success of clairvoyants are the especial points which are placed in this third category.

Now to begin with this third and last class of facts, I have only to observe, that I have no quarrel with any man who hesitates in his belief as to the truth of clairvoyance. That it is a fact in nature, I am confident: nevertheless I can make large allowance for the incredulity of others in this respect. If, therefore, a scepticism as to clairvoyance were the only point at issue between us, I should not tax the writers of this article with dishonesty or voluntary ignorance.

In regard to the first class of facts, however, let it now be well understood that quarterly reviewers at length admit their belief "in the induction of comatose sleep and of somnambulism or *sleep-waking*, the establishment of a peculiar *rapport* between the mesmeriser and his subject, the government of the thoughts and actions of the latter by the expressed or implied determinations of the former, the production of cataleptic rigidity or of convulsive movements in the muscles,—the extraordinary exaltation of sensibility as regards particular impressions, and the production of entire insensibility with respect to others." After the language that has been often employed in regard to numerous *sleep-waking* patients, it might have been decent if these admissions had been accompanied by a few short words of apology and regret. But, alas! that would be too much for human nature. Henceforward, however, sleep-wakers may talk and laugh, and exhibit rigidity in their limbs, and *rapport* with the mesmeriser, and no longer be charged with trickery and lying.

In the second class, the writers place those facts, which not being in absolute opposition to recognized laws, may yet be received upon strong testimony,—but upon which they, the writers, hold themselves ready to offer or seek their own explanation. Now there is no objection in itself to this arrangement. The distinction seems based upon reasonable grounds. The misfortune is that, when evidence in favour of phenomena of this description is presented to these enquirers, they refuse to examine into it,—they make no allusions to it,—they pretend ignorance of it,—they write on as if nothing of the kind had been published.

For instance, here is this question respecting expectant attention, which is pronounced by them to be the sole cause of the mesmeric condition. There is no satisfactory evidence,

they say, that this condition was ever produced after the mesmeric passes, except where there was at the same time consciousness on the part of the subject that some agency was being exerted. All evidence adduced to prove the opposite position is denounced by them as "utterly wanting in scientific accuracy."

Now, in the first place, if it were so, would that settle the question? I mean, that if there were no competent or scientific testimony to the fact of the sleep-waking condition being induced without consciousness on the part of the subject, would the absence of such testimony determine the point at issue? I venture to think not; and for this reason. What is required by these parties as an essential condition for their experiments? It is unconsciousness in a being endued with consciousness. That is, they demand that a human creature who has eyes to see, ears to hear, nostrils to smell, and a brain to comprehend and to act, should remain in as passive and inert a state, as if he were brute matter. And because a human being is not a piece of copper wire, or a solution of tartaric acid, they rush to the conclusion that his consciousness of an experiment is the cause of what takes place. I can hardly regard this as a very logical sequence. If in every instance that is recorded of mesmeric sleepwaking, the "previous idea," which means a consciousness of the act, could have been shewn to be present, it still would not follow as a conclusive point that the effects induced originated from within. An agent might yet have been transmitted externally. And therefore to require unconsciousness on the part of a sentient being as a necessary condition, is to require that which is in itself absurd and inconsistent; and not properly in the nature of the thing.

But supposing that there had occurred some carefully recorded instances, rare indeed, and few and far between from the circumstances just touched upon, and in which it would be shewn that consciousness on the part of the subject could not be predicated, and had not existed; ought not such cases to be fairly examined, and to obtain some weight in the determination of the question? Every reasonable juryman would say so. But what if these very cases were those which were most studiously avoided, nay, actually treated as non-existent? What should we think of the virtue of a judge who could so act? And what, if the judge were a baroneted physician? And what, if a quarterly reviewer?

For instance, if there were only one case told in which a blind man had been influenced, without being spoken to, without being touched, without being conscious of anything being done or about to be done, and at a distance too of

twenty yards, would not that single instance recorded by a competent witness, form a *prima facie* case for further inquiry? But what if there were more than one such case? And what if there were several of an analogous nature?

But say these gentlemen-reviewers, "The witnesses are not competent or scientific men." I will answer for it, that they are as competent and scientific as are the reviewers, and much more to be depended upon, in the point of veracity. Is not Dr. Esdaile a scientific man? Is not Professor Gregory a scientific man? Are not the numerous medical men who have contributed their facts to *The Zoist*, as competent to form an opinion and to render testimony as these our opponents? The silence of these latter gentlemen on all these points is eloquent enough. *They avoid our facts, because they dare not examine them.* I shall not lengthen this letter by reference to cases, where infants, sleeping and blind persons and the lower animals have been influenced without consciousness, or to sundry other cases which bear upon this part of the controversy. These facts have been brought forward sufficiently often by some of your most able contributors; and I merely allude to them on this occasion for the purpose of establishing my charge of dishonesty and wilful blindness against the writers who *joined together* in this article.*

The question, then, as to mesmerism, stands thus. Facts and phenomena, which had long been denied or discredited, are at length allowed to take their place as established realities in the operations of nature. The efficient cause of these phenomena is attributed in the *Quarterly Review* to the action of the mind on the organic functions. Upon this point we protest against the verdict, and make appeal for a new trial, upon the ground of what we call in Westminster Hall, the misdirection (or corruption) of the judge, and his purposed suppression of the most important evidence on our side of the controversy.

This theory of an expectant idea is applied, in the *fourth* place, to the phenomena which the Baron Von Reichenbach brought under notice a few years back. Here the writers cannot help letting it be seen, that they are aware that if his facts be established, their hypothesis is no longer tenable, and that the principle of some physical emanation would be supported. "In some instances, we admit, *there is no indication of the channel through which the suggestion may have been conveyed;*" and therefore they deem it *likely* that some sort of intimation was communicated by Von Reichenbach's care-

* "Speak, what trade art thou?"

"Why, sir, a Carpenter," (and joiner, he might have added).

Julius Cæsar, act i., sc. 1.

lessness in the matter. Here, therefore, their whole argument breaks down: Von Reichenbach's caution and patient system of proceeding with his experiments are well known to those who are acquainted with him.

Of the remarks respecting Mr. Rutter's magnetoscope I shall say nothing, simply because that gentleman is far more able to deal with the question, and that it is well understood that he is again preparing for the press. Mr. Rutter is known to be a man of considerable scientific attainments, and to be a philosopher both in temper and in principle; with him, therefore, let the matter rest. I would, however, just ask two questions: have these gentlemen, who criticise his experiments, actually with *their own eyes seen his instrument*, or are they relying on Dr. Madden's statements? Secondly, are they aware, that Mr. Rutter has produced his various and discriminating movements, without contact with the instrument, by the addition of a crystal held in his hands at a distance?

The examination, too, of the phenomena of *table-turning* I shall also leave to those who have studied the subject. Professor Faraday is, of course, the authority with the *Quarterly*; and his ingenious apparatus has supplied the reviewers with unanswerable proof. Without offering any opinion on the subject of table-turning, I would only observe that a more foolish and unmeaning instrument, than this much vaunted apparatus I have seldom seen, and what it proves, I cannot discern. Table-turning may be false: but this instrument does not prove it to be so. Without dwelling either on the great "*modesty*" of Professor Faraday, (with which the reviewers are much charmed,) when he denounced every system of education save that of his own, I should like to put one little question here. Has the modest professor experienced *no misgivings* in his own mind in regard to the accuracy of his opinions, since he first put forth his memorable letter? Perhaps, he too may have had his doubtings.

I shall leave altogether untouched the question of spiritual manifestations, and satanic agency, and Mr. Godfrey's and Mr. Gillson's ridiculous pamphlets. The subject is really beneath serious notice. The reviewers, however, have devoted some pages to its consideration; but there is nothing particularly new or particularly clever in what they have written. Let me rather seize the occasion of directing the attention of your readers to something more to the purpose. The Rev. Mr. Close of Cheltenham, who a few years back put forth a lecture containing some most judicious remarks on the nature of mesmerism, has recently published a small pamphlet on

the subject of table-turning.* The pamphlet does him infinite credit. It is argumentative, temperate, and philosophical: at the same time a thorough Christian spirit pervades every sentence. Your pages have no room for an examination of his reasoning: but there can be no reader of *The Zoist* who will not be gratified by a perusal of the following extract:—

“For some time past there have been certain well-established developments of powers, which to us are inexplicable, for which we are unable to account by any known laws either of matter or spirit. Beyond a doubt, large deductions must be made for imperfect experiments, for credulity in some witnesses, and hypocrisy in others. But after all reasonable deductions are made, enough of surprising fact remains to perplex the wisest head, and to puzzle the most scientific. There are well-substantiated facts connected with mesmerism, clairvoyance, and table-turning, which yet remain to be accounted for. It is true that some scientific persons have attempted to sneer at the matter, and with a scepticism to which they are specially prone who are deeply read in experimental philosophy, affect to treat all such exhibitions as delusions. . . . It is unquestionable that many instances may be adduced, where tables have been turned by designed or undesigned muscular movements of the thumb and fingers, and not by any subtle power unknown before; but at the same time cases can be cited where such collusion, or such unconscious muscular motion, could not by possibility have produced the result. *Thus when a large heavy table is moved about, at will, by two or three feeble and delicate women, who could scarcely move it at all by the exercise of their natural powers, it is simply weak to talk about unconscious manipulation.* Manipulation, whether conscious or unconscious, could not do this at all. Surely it would comport more with the wisdom of science, if a fact is admitted which cannot be explained upon any of the known laws of matter, to wait further results of experiment and of time to ratify or to refute the facts, or to discover the hidden power by which they are performed. It is really surprising that in the present day, when discoveries are continually made in the world of matter, that scientific minds should yield to such vulgar scepticism. Credulity is pitiable—but scepticism is mischievous: and there is no occasion for the exercise of either the one or the other in the case under consideration. . . . Doubtless the day will come when we shall smile, or our descendants will smile, at our solemn difficulties,—when the principle by which heavy tables are moved by feeble and delicate fingers, will be as popularly known as the reason why a top spins and hums if it is hollow and has a hole in it!”

Mr. Close adds many other observations equally judicious and to the point, which coming from one of his character and standing cannot fail to carry the greatest weight. In

* *Table-turning not Diabolical.* By Rev. F. Close.

truth, there is far more genuine philosophy in the small pamphlet by the "Incumbent of Cheltenham," ecclesiastic as he is, than in all that pedantic elaboration of argument and science with which these gentlemen of large Self-esteem and little Conscientiousness have been so obliging as to favour the public.

I have extended this letter to a length far greater than that which I originally contemplated, and am fearful that I may be thought as tedious as one of the aforesaid reviewers; still I must notice two other of their splendid omissions. These impartial critics have been afraid to mention *The Zoist*! We must approve their wisdom, though we may not admire their honesty. To omit all notice of *The Zoist* in an examination of mesmerism seems much the same as if a writer were to omit all reference to the *Quarterly Review* in an historical record of periodical criticism. However, let that pass; we know the reason and can appreciate it: but how is it also that there is no allusion to one who knows more on the subject than any man living, and whose experience, judgment, and professional superiority have at length given character and position to that which was for some time an unpopular branch of therapeutics? The *animus* which dictated this omission is too transparent. It is as painful as it is humiliating to watch the low personal motives by which some men are actuated: but as this is a subject upon which, *knowing what I do*, I cannot write without feelings of contempt and indignation, I think it better to sign myself,

Your obedient servant,
ANTI-GLORIOSO.

NOTE BY THE ZOIST.

The Reverend Editor of the *Quarterly* should send from his eastern county an earnest exhortation to the concoctors of this disgraceful article to be honest: assuring them that honesty is not only right and dignified in itself, but one of the best foundations of ultimate success and happiness. He should rebuke them for madly passing over in silence the contents of the ten volumes and three quarters—the forty-three numbers—of *The Zoist*. "Supposed curative power of mesmerism!" Why, in these ten volumes are *splendid cures, many such as medicine never produced*: cures not of affections of the nervous system only, but of various organs, and not of merely functional, but of *structural* diseases, deposits, inflammations, ulcerations, &c., &c. Some of these cures were accomplished in those who had no faith in mesmerism and sub-

mitted merely to please their friends: some in persons who did not know what was meant by the process, or did not know its ultimate object: some in persons who scoffed at mesmerism: some in children: some in the brute creation. In these ten volumes are *some hundreds* of painless operations, some terrific, performed chiefly upon ignorant Indians under its influence, that did well, neither terminating immediately or after some days in death, as is happening every week from chloroform, nor followed, as chloroform often is, by long unpleasant symptoms. So with regard to the common effects of mesmerism. *The Zoist* teems with examples of its power over brutes, children, persons asleep, blind persons, and persons unconscious of the agency, or, if conscious, not knowing what it was for, or despising and defying its influence. Moreover, the various phenomena at first come without the patient expecting any such result, and sometimes without his knowing that such phenomena ever happen in human beings, and without the operator intending that they should come.

We can only cry, Shame! shame! The writers disgrace the medical profession, if they belong to it; and, if they do not (we know not who they are), they disgrace the character of men. But, indeed, the short-sightedness of their conduct resembles insanity. No persons now think, if any ever did, of explaining mesmeric effects by congestion of the vessels of the fatigued eye spreading to the vessels of the brain: no persons think of making patients stare upwards with a double squint till perhaps their eyes water profusely and smart intensely, the head aches, and aches long after the staring is over, and convulsions take place.* All the world mesmerises by quietly and pleasantly making passes, pointing, looking, breathing, and willing. The folly which was to have mesmerised by *wholesale*, not by retail, as we do, and which was to have brought to its profound, candid, and benevolent inventor, twenty or thirty thousand pounds, (as he wrote to his most intimate and dear friend, no longer to be found in England), is utterly disregarded: and the refined and unselfish gentleman universally laughed at for making mesmeric passes and looking hard at his patients, as he always has done, while making them stare.†

* See *Zoist*, No. III., p. 308; XI., pp. 342, 344, 351, 354; "Hypnotism is evidently coarse mesmerism;" XIII., p. 155.

† We beg our readers to peruse Mr. Sandby's excellent refutation of Sir Henry Holland's absurdities, and his equally able exposure of the *Westminster Review*, in No. XL., and the review of Dr. Wood's American practice of medicine in No. XLIII.: as well as the list of cures, operations, and phenomena, of our ten volumes, that is given in the first seventeen pages of this the eleventh volume.

X. *Sir James Clark's distressing Fright.*

By Dr. ELLIOTSON.

"Among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God."—*St. John's Gospel*, chap. xii. 42, 43.

At the end of the first article, by a clergyman, in the last Number of *The Zoist*, p. 234,—an article deserving of the serious attention of every conscientious medical practitioner, I said,—

"Oh! the barbarity of so many of my professional brethren in exerting themselves from the first of January to the end of December to prevent the sick from obtaining the blessings of mesmerism! All the medical journalists co-operate by excluding from their pages every one of the splendid medical and surgical facts of *The Zoist*; and it is a shocking truth that, when the last Number of the last volume of *The Zoist*, mentioning in its index all the facts of the past year, was presented to the College of Surgeons and to the Medical and Chirurgical Society, neither of those institutions allowed it to be placed on the table of their library with the other magazines and new books.

"It is most gratifying to mention that all do not follow their bad example. Sir James Clark lately was willing that I should meet him in consultation upon the propriety of *trying* mesmerism in one of his cases, and consented to its use; and Dr. Locock has frequently acted in the same way; so that the Queen and her Consort have those about them who set a good example.

"It is no pleasure to me to censure, but a very great pleasure to bestow merited praise upon, my professional brethren."

In the *Medical Times* for October 22, p. 433, is the following article:—

"SIR JAMES CLARK AND THE STATEMENTS OF *THE ZOIST*."

"To the Editor of the *Medical Times and Gazette*."

"Sir,—As perhaps you do not read *The Zoist*, I send you a quotation from the last Number. The following is from Dr. Elliotson, and I think your readers should be made acquainted with it:—

"It is most gratifying to mention, that all do not follow their bad example. Sir James Clark lately was willing that I should meet him in consultation upon the propriety of *my trying* mesmerism in one of his cases, and consented to its use; and Dr. Locock has frequently acted in the same way, so that the Queen and her Consort have those about them who set a good example."

"I am, &c. 7."

"In reply to a letter from the Editor of this Journal, Sir James Clark has favoured us with the following note:—

"Brook Street, Oct. 20, 1853.

"MY dear Sir,—It is quite true that I did meet Dr. Elliotson

at the urgent entreaty of the wife of a friend and patient of mine who had long been suffering from organic disease of the brain. I refused to meet Dr. Elliotson in consultation on the subject of mesmerism, but agreed to be present when he saw the patient with the ordinary medical attendant, that I might ascertain from him whether there was any risk in the manipulations injuring the patient. This was the sole and only object of our meeting, and we never met again.

“Yours very truly,

“JAMES CLARK.”

The first striking thing is the misquotation of my words in *The Zoist*. I did not say that I was consulted upon the propriety of *my* trying mesmerism in the case; but upon the propriety of *trying* mesmerism in the case. Was this an accidental misquotation? I fear not. Because it was calculated to give an appearance that I mesmerise patients myself, and do not simply prescribe it as I prescribe cupping, bathing, &c.—that in fact I am a professional mesmeriser. I have detected a large number of medical men, of the highest and the humblest grades, industriously spreading the report that I do not practise any longer as a physician, but occupy myself as a mesmeriser. The report has taken me many years to subdue by positive denial whenever it reached me, and by the fact of my practising exactly as I always have done, and never mesmerising for remuneration. The object has been to prevent as much as possible my being consulted: and in this the English enemies of mesmerism succeeded for a time. I myself have mesmerised: but never since I first heard of mesmerism have I mesmerised for remuneration. I have never mesmerised a human being except from clarity,—from feeling a scientific interest in a particular case,—or from regard for the individual patient or those who were anxious that I should mesmerise the patient: and I have mesmerised patients of the highest rank and of the lowest. But invariably without remuneration.

Well might the person who made this false quotation be ashamed to sign his name.

Did the Editor write the letter to himself? There is no signature to it: why should there not have been? Why was the writer ashamed? The Editor was bound not to publish an anonymous statement if he did not know that it was true.

Now to the Editor's friend, Sir James Clark.

He met me *at the URGENT ENTREATY of the wife of a friend and patient of his own.*

Surely he need not have required “urgent entreaty” to meet me, who stand quite as high, I trust, as a physician

as himself, though neither a baronet nor a royal physician. I have never fancied an enlarged liver was pregnancy: or believed an innocent and afflicted single woman was pregnant. I have never anguished the innocent, afflicted, and perishing, nor the friends of the innocent, afflicted, and perishing; nor been indignantly and justly dismissed from the service of any one. When an unmarried female has come under my care, even of the poorest class, as was often the case when I was physician to St. Thomas's Hospital or University College Hospital, for an enlargement of the body, I have never prescribed for her before ascertaining what was her complaint. I have never fancied she was in the family way, since this is but one of many causes of enlargement of the body,—enlargement to which men as well as women, children as well as adults, are subject. I have never till after full enquiry even hinted to her or to others the possibility of her being in the family way: and, if others have hinted such a thing, have invariably pointed out to them the cruelty and ignorance of holding such a supposition for no other reason than that the body was enlarged. *I have felt it my duty to set them right, and not to be led by them.* I have carefully ascertained whether the enlargement was from flatulence; from fluid; from enlargement of the liver, spleen, or other digestive organ, an ovary, or from some tumor in that portion of the body. I never met with a lady or a poor woman, married or single, old or young, who for one moment hesitated to allow me to examine her stomach, any more than her chest: or any more than a man would hesitate. Such an ordinary examination will at once clear up doubt in almost every case. I have examined hundreds of cases of abdominal enlargement, and never once made a mistake: nor could, I think, by any possibility make a mistake, when the size is not trifling. A less delicate examination might well be objected to by an unmarried female, conscious of innocence: and can very rarely be necessary in a case of any size.

Let Sir James Clark remember that he is only a lucky man. His rise and progress have not been from hard work in hospitals, for he has never, like me, been physician to any hospital: nor from teaching successfully, for he has never, like me, been a lecturer in a large medical school, or a lecturer at all; whereas I raised the Medical School of St. Thomas's from nothing to a high condition, and that of University College from a fallen state to a very high condition, from which each fell as soon as I left it. Nor has he risen from writing any thing worth reading. He has made no improvements, nor advanced his profession in the least.

He has been only a lucky man. *Obreptisti ad honores*, exclaimed Cicero to Piso : and he added, *errore hominum*. I will not be so rude.

He refused to meet me on the subject of mesmerism, but agreed to be present when I saw the ordinary medical attendant, that he might ascertain whether there was any risk in the manipulations injuring the patient.

I repeat that I met him in consultation upon the employment of mesmerism in a certain case.

A lady living in Hamilton Terrace, St. John's Wood, called upon me requesting me to meet Sir James Clark upon the propriety of employing mesmerism in the case of her husband. I made the appointment : I kept my appointment : met Sir James Clark and the medical attendant of the family. Sir James Clark laid the whole case before me, and he saw the patient with me. He had done the patient no good, and did not seem to hope he could do the patient any good. The case was one of shaking palsy, without the least disturbance of the mind. He told me that the family were anxious to know whether mesmerism was applicable, and for that reason I was consulted. I gave my opinion. He asked whether mesmerism would do harm, and I replied that I did not conceive it would. I added that I feared mesmerism would not cure, but only soothe in the case : and, as nothing else had done or would do good, I advised its use. He then asked me how it was to be done. I gave him the addresses of two persons in the neighbourhood who went out mesmerising. The medical man of the family took no part in this conversation.

Now if this was not a consultation between Sir James Clark and myself on the subject of the employment of mesmerism, there never was a consultation in the profession. And yet, poor man, forsooth, he consented to be present when I saw the patient with the ordinary medical attendant ! The folly of such language disgraces him. The ordinary medical attendant would rather have had the right to say that he consented to be present when I saw the patient with Sir James Clark : and the chairs and tables that they consented to be present when I met Sir James Clark.

The conduct of the man in insinuating that I had misrepresented the fact is miserable. I gave a true statement : and defy him to disprove it.

I never have considered it an honour to meet Sir James Clark. I never gained an idea or heard a sagacious remark from him. I wrote kindly and complimentarily of him : and I

am sure he has never deserved either kindness or respect from me.

He finishes by saying *this was the sole and only object of our meeting, and we never met again.*

Why, of course. I was called in to give information on a subject of which he was ignorant, and upon which he ought not to have been ignorant: and of which he will in time be compelled not to be ignorant. "We never met again." How anxious the poor man is to assure the profession that we never met again. I do not know whether the patient was mesmerised: or what has become of the case: for it is a rule with me never to call upon a patient to make a civil enquiry, to whom I had been summoned when he was already attended by others.

When I examined Sir James Clark, to ascertain his fitness for a licence to practise in London, (he is not a Fellow of the College of Physicians,) I little thought he would have turned out so unpolite a practitioner. He assures the world that he did not meet me till after long solicitation: that when he met me he did not meet me in consultation, but was only present when I met the family surgeon: and that, though he met me once, he really never met me again.

Sir James Clark may be naturally timid, but that is no excuse for being unfair and little. When a young man he went out a very awkward Scotch body to take care of the sick son of a gentleman of rank and fortune. This gentleman has told a hundred amusing anecdotes of the young doctor's awkwardness and timidity. When the family was about to leave Rome, and Dr. Clark was to remain in the hope of making a little practice and a connexion, the gentleman wished to introduce him to the Duchess of Devonshire. "Oh dear no!" said Dr. Clark, "I'll not be introduced to her: I never was in the presence of a duchess in my life. What could I say to her? No: I won't be introduced to her." No wonder that he now fears the profession and the journalists. I fear neither, when they are wrong.

Before Mr. Wakley had terrified the profession into opposition to mesmerism, Sir James Clark requested with a German Baron to be allowed to see my cases at the hospital. But strangely they expressed a wish to see the cases when not being shewn to others. I cheerfully granted the request and spent an hour in demonstrating the exquisite phenomena of the Okeys. Sir James Clark merely looked on most unintellectually, and departed apparently quite unable to appreciate what he saw. I have ever since lamented that I

wasted my time upon him. The gentleman who accompanied him was, I believe, secretary to Prince Leopold, and had accidentally called in Dr. Clark at Rome; and afterwards introduced him to his royal master, Prince Leopold, who introduced him to his sister, the Duchess of Kent, who introduced him to her daughter, Princess Victoria. Prince Leopold became King of Belgium, and Princess Victoria Queen of England.

But after all, this affair is very ridiculous. He does not complain to me: nor does he complain in *The Zoist*, in which the offence was committed. But he writes, no doubt by a little arrangement with his friend the Editor, to the *Medical Times*, that the medical profession may believe that he really eschews mesmerism, that he is ignorant of it, and did not meet me upon the hateful subject—did not meet me in consultation.

He reminds me of the valiant Sir Andrew Aguecheek.

"*Viola.*—I beseech you, do me this courteous office, as to know of the knight what my offence to him is: it is something of my negligence, not of my purpose."

"*Fabian.*—I know the knight is incensed against you, even to a mortal arbitrement; but nothing of the circumstance more.

"*Sir Toby Belch.*—His indignation derives itself of a very competent injury: therefore get you on and give him his desire."

"*Viola.*—I beseech you, what manner of man is he?

"*Fabian.*—*Nothing of that wonderful promise, to read him by his form.*"

"*Sir Toby Belch.*—For Andrew, if he were opened, and you find so much blood in his liver as will clog the foot of a flea, I'll eat the rest of his anatomy."

Sir Andrew Aguecheek knew himself, and thus confessed:—

"Methinks, sometimes I have no more wit than a Christian or an ordinary man has."—TWELFTH NIGHT.

XI. *Cure of Insanity, attended with Constipation.* By Mr. GARDINER, Secretary of the Mesmeric Infirmary, No. 36, Weymouth Street, Portland Place.

... "Every other speciality besides insanity can boast of rapid progress. Yet with one or two exceptions, all the physicians of our great public charities for the insane have entirely neglected their opportunities, and the pathology of cerebral disease is, for all that the modern London school has done to further its advancement, almost wholly stationary."

"Private asylums, when the lunacy practitioner is the proprietor, and stands to the patient not only in the relation of physician, but as the purveyor of his meat and drink, lodging and washing, are, in one sense, nothing more than huge lodging-houses for lunatics. Whatever arguments of convenience or custom may be used, it must be confessed that it is most derogatory to the respectability of professional men, that they should be concerned in such housekeeping details,

and that, too, as a personal question of profit and loss relating to their patients and themselves. What should we think of surgeons or physicians who not merely operated and prescribed, but lodged and boarded their patients *en masse*, and avowedly looked to the profits of such a speculation for a large slice of income? This evil custom weighs, we are convinced, as an incubus upon psychological medicine, and the sooner it is abolished the better. It renders the special practice of lunacy discreditable, or at least suspicious in the eyes of the public. It removes the question of success in the treatment of insanity from that of intellect and capacity to one of mere house-keeping. No student need care to devote himself to the study of this special subject, because unless he possesses capital, he cannot hope to set up a *lunatic lodging-house*, and therefore he cannot hope to succeed in this speciality. The genius of Pinel or Esquirol could not, according to our present arrangements, succeed in London without a private asylum. Qualifications far removed from mere fitness are by the present system absolutely necessary to success. A psychological physician may buy the goodwill of an asylum and the care of its inmates, just as a tradesman may buy the goodwill of an hotel. The proprietor of an asylum filled with chronic cases of lunacy amassed in a long course of practice, dies and leaves it to his son, just as he would make him his successor in a farm or a brewery. It cannot be gainsaid that such a state of things, looked at rigidly, is far more demoralizing to the profession and to those concerned in this branch of practice, than any amount of polypharmacy or medical shopkeeping would be.

"Both in the metropolis and in the provinces, certain families have fastened upon lunacy, and it must be confessed with advantage to themselves rather than to the interest of cerebral pathology. Given certain names, and we know that by hereditary succession their wearers can be nothing else but mad-doctors. This preservation of the race of lunacy physicians, like the castes of ancient Egypt, is an impediment to progress, and is opposed to excellence in the department in which it prevails. It is a kind of professional breeding in-and-in, which is no more wholesome in a moral, than it is to be found in a physical point of view. Nothing is more rare than for any particular talent to run through three or four successive generations. In the law, where competition is more open and severe than it possibly can be in particular provinces of medicine, we hear of no legal families, except indeed amongst the abuses of Doctors' Commons. The tendency to the formation of family parties, and the lodging-house, in psychological medicine, render this branch of practice an object of suspicion to the public. Every trial relating to lunacy affords evidence that the friends of lunatics suspect their medical attendants far beyond the common suspicions of self-interest which attach, in some degree, to nearly all professional men, not only in medicine, but in the law and the church."—*Lancet*, Nov. 19, 1853.

Thus writes the Editor of the *Lancet* at the close of the year 1853.

Thus wrote Dr. Elliotson in June, 1843, and was totally disregarded:—

"The treatment of the chronically insane is little more than hygienic and moral. Of the importance of preserving the general health of the system, and the absolute necessity of surrounding such patients with all circumstances calculated to induce and maintain a natural and happy exercise of the cerebral functions, no one can doubt. The benefit that results is incalculable. Even this, however, has been very badly—very imperfectly—put in practice in most lunatic asylums; and the greater part of those insanity doctors who thoroughly enrich themselves by these diseases are little more than *boarding-house keepers*, the inmates being mad instead of sane, and do little more for their patients than a *boarding-house keeper* does, and whenever I have met with them have seemed to know no more of that wonder of wonders—the brain, in its healthy or diseased functions, than the most ordinarily-informed of medical men:—being not only ignorant of phrenology, but of what it really means. Were it not so, what careful and valuable intelligence should we not have had long ago from the physicians of great asylums! What collections of skulls, what casts, what drawings, what details, what general views, what results of various modes of treatment, what noble improvements! But what have we? Nothing. But those doctors amass,

as the country people say, cruelly. Even some insanity doctors who have the credit of being phrenologists and doing much for insanity know nothing of it, and deserve not half the credit which they have.

"Seeing that other medical treatment, bleeding, blisters, drugs, are of so little avail in the majority of cases, and that we possess so powerful an instrument in mesmerism, shewn not only by its general influence as in the case just related, but in acting upon the individual organs of the brain, according to discoveries made in America and England, and as I have seen proved beyond all dispute in four cases of my own—it is the duty now of all who treat the insane and fatigued to give these unfortunate beings the chance of benefit from mesmerism. On many I know it can do no good; but many I am persuaded it would calm and improve; and many it would cure."—*Zoist*, No., III., p. 185.

Mrs. L. M. F. was placed under my care by the request of her husband and friends at the end of January, 1853.

She had been confined in a very respectable asylum in Middlesex for several months.

Her treatment was the old practice of physicking, blistering, &c., in order to reduce the system and to keep down irritation and inflammation. Extra doses were also administered with a view to secure obedience and order.

These plans, however, failed to reduce the system, and increased the irritation. As to obedience and order, they were partially secured from sheer debility, the jacket, and the overwhelming power of several nurses.

Her friends were advised to remove her from this place, lest her case should become confirmed by such harsh measures: for she possessed a determined will, and her brain was powerfully developed at the organs of Firmness, Combativeness, and Destructiveness.

My opinion was, therefore, sought as to the powers of mesmerism: and I at once decided from my experience that, when all such measures failed, mesmerism frequently was almost sure to succeed.

The lady was formally handed over to my care: and, when I received her, she seemed interested in the change, for she had desired to leave the asylum.

On her arrival at my house, she endeavoured more than once to maintain her power of governing, and, when opposed, she would either resort to violence, or settle down into statue-like torpidity, and stand or sit for hours. She was sometimes in a violent phrenzy: sometimes in utter despondency; sometimes indifferent to all around her. But, such is the power of mesmerism, she very soon became sensible that some great agent was at work, and, though she laughed at the humbug, she, like the iceberg under the sun's influence, began to lose her power of resistance; and this resolute woman became very soon tractable and orderly from the influence which was wielded over her.

She was mesmerised twice a day; great kindness was shewn her; every little requirement was supplied to her; a chapter from the Divine Word occasionally read to her: and she gradually improved.

But her appearance was not what could be wished. Her skin was dry and full of pimples; her secretions offensive, though her appetite was tolerably good; and constipation had begun to assume a serious aspect: and extreme care was needed to select the kind of diet suited to such a state.

Mesmerised water was carefully and plentifully supplied; the body washed daily with brown soap, and powerfully mesmerised, especially her abdomen. But the third, fourth and fifth days passed over without relief.

Walking exercise was then resorted to; and injections of cold and warm water with olive oil, soap, &c., were given: but not until the tenth day could relief be obtained. It was fully accomplished, and from that moment not the slightest difficulty occurred in this respect.

Mesmerisation never produced sleep or any other phenomenon. But she used to grow quiet under the process, gradually became quite calm and orderly, and *within three months was perfectly cured*, and restored with joy to her family.

Several months have now passed over, and she is still well. Some of the enemies of mesmerism have suggested that she will be sure to relapse. The answer that has been given is, "Well, if it should be so, she must go again and be cured where she found help before." Thus mesmerism is to be the agent in spite of the enemy should it be required.

THOMAS GARDINER.

XII. *Table-moving, Rappings, and Spiritual Manifestations.*

By J. W. JACKSON, Esq.

ALL Europe has of late been moved by a phenomenon recently imported from America. The New World, it seems, has at last begun to re-act on the Old to some purpose. The movement of the tables may be strange, but the movement of the movers is decidedly stranger. In society the most aristocratic, and in circles the most exclusive, the republican process of gyration has been at once and unhesitatingly adopted; nor have coteries the most conservative, or parties the most loyal, been found capable of resisting this universal tendency to tabular locomotion.

In this marvellous outburst of enthusiasm for the occult, however, many things are noteworthy. People who never cared whether mesmerism were true or false, and who would not have gone the length of a street to see a fellow-being affected, who were utterly indifferent to the refined and beautiful experiments in which not merely the physical but the mental powers of humanity were brought into manifestation, have been all belief, enthusiasm, and excitement, because dead furniture can apparently be brought under the influence of some strange power. While those who heard of the painless operations and surprising cures of the new agent without the least interest or gratification, as if the diminution of human suffering were indeed no business of theirs, have been full of the surprising wonders of domestic locomotion and drawing-room sorcery. Can that state of society be sound, or that frame of mind desirable, which thus conduces to so palpable and stolid a disregard of the useful, and to so manifest a craving for the morbid excitement of the merely wonderful. Were the safe and painless operations which took place at Calcutta under our illustrious countryman Dr. Esdaile so utterly worthless, and the table-moving at New York so all-important, that the former were rightly neglected as of no account, while the latter have been seized on with an avidity bordering on the ridiculous? The amiable sensibility which can weep over the refined woes of an imaginary heroine in the last new novel, and turn with callous indifference from the stern reality of actual suffering, has already received its due from the lash of a vigorous intellect descending to the correction of fashionable folly; but the perversity of mind which could refuse mesmerism as a science and receive it as a wonder, which could despise its application to man and admire its presumed infusion into things, yet awaits its exposure from the withering pen of wit and its deserved castigation from the dreaded couplets of satire. On the hollowness, both morally and intellectually, in the present constitution of things, which such a manifestation of taste and tendency displays, this, however, is not the most fitting place to dilate; suffice it, that he who runs may read, and as "diamond necklaces" and other trifles were not without their significance in the last century, so also this feverish adoption of America's last new portent by the aristocracies of Europe is not devoid of meaning in ours.

But table-moving has been not merely the rage in fashionable, it is also a text in literary circles. It has not only found its way into parties but pages; and is not merely the subject of conversation but also of articles. And such articles!

"Oh!" said the wise man, "that mine enemy would write a book;" may we not add by way of emphasis, "an article," without preparation. Alas, for facility of composition when it becomes the vehicle of ignorance, and the extent of a communication does but serve to demonstrate the limited extent of the observation or reading whence it was derived. Talent may do much and genius may do more, but really some little knowledge of a subject is required on the part of him who would presume to direct the thoughts of thousands. Profound and absolutely abysmal as is our respect for the editorial *We*—that monosyllable more mystic and potent than any cabalistic sound ever yet used in the most terrible of invocations, we nevertheless have been absolutely amused at the blissful innocence of the subject displayed in some of those manifold learned communications and lucubrations with which the columns of some leading journals have lately abounded, whether to the edification of their manifold readers must of course remain for ever an open or rather hermetically sealed question. Suffice it that two fundamental errors pervade nearly the whole of these most recondite attempts at dissertation; firstly, the idea that table-movings and rappings are quite new, whereas they are very old; and secondly, the notion that the performances of the media now in London exhibit the sum total of results yet achieved in American thaumaturgy; and that, consequently, their exhibitions are the admeasurement of what the transatlantic spiritualists have effected, when in truth they have yet afforded but a very commonplace example of the lower range of phenomena. As to their being new, the thumping of walls, the slamming of doors, the knocking of boards, the clattering of pans, the breakage of china, and the dancing of chairs, &c., are precisely the stock phenomena of all good old-fashioned ghost stories for the last three or four centuries, and there is scarcely a village in Europe where such things have not been the traditional talk of the rustics for many generations. The drummer of Tedworth, the noises heard in the house of John Wesley's father, the domestic catastrophes occasioned by the Stockwell ghost, and the wonders transacted in the castle of Prince Hohenlohe, in Silesia, are all of this class; while the phenomena developed in the Seeress of Prevoist, in Angelique Cottin, and many other European media, prior to the American outburst, suffice to shew that we have to do with phenomena which have long been the subject of observation both to the learned and the unlearned, the scientific and the ignorant. In short, the movement of furniture, not only with but without contact, and the production of sounds, varying in character

and intensity, without the intervention of any physical agency, are facts with which the records of the preternatural have long rendered us familiar. The only apparently new feature developed in the present transatlantic movement is the very decided addition of intelligence—that is of clairvoyance to the incoherent raps antecedently experienced.

On an enlarged view of the subject, the present rage for the mysterious may doubtless be considered as simply a reaction from the tyranny of an antecedent materialism; as such it was very proper that it should first appear in practical money-getting America, the favourite home of matter-of-fact; and, shall we add, in Paris, the focal point of scientific infidelity. For the celestial telegraph of Cahagnet, the amiable and visionary Swedenborgian mesmerist, shews obviously but another phase of this same tendency to adopt mesmeric phenomena as facts, but to misinterpret them as the result of spiritual agency. Rightly did Napoleon say that extremes meet. Beautiful is the analogy afforded by nature, who no sooner brings her tide to its lowest ebb than she provides for the return of the flood. Thus it is, that no sooner has the belief of man been apparently extinguished than it begins again to bud forth. No sooner is faith at the nadir, and matter-of-factism and dollarism at the zenith, than the latter begin to descend from their thrones, preparing to vacate them for the approaching ascension of the former. There is a class of minds that having long refused to hear living prophets are at last compelled to listen to stocks and stones. Doubtless there is in all this a perfect analogy; a wooden-headed generation are best addressed through timber tongues, and in the grand sequence of events it is quite just that an age that would not listen to the plain utterances of clairvoyance from the mouth of a living extatic should at length be compelled to stoop to the pitiable succedaneum of an inanimate block, rendered for the nonce not vocal, but yet resonant, by influence radiated from the fountain whence at firsthand this species of revelation was contemptuously refused. Desperate diseases doubtless demand desperate remedies, and the extravagant folly of a materialism which could derive primal intelligence from the negative pole of the univercœlum, which, in its apotheosis of brute force and superficial reliance on merely sensuous experience, could suppose that spirit was a dependency on matter; such a fatuity, I say, could only be rightly preached to by a sermon from that very sphere to which its grovelling proclivities had caused it to descend. The philosophic mind of modern civilization had become so utterly devoid of the least pretensions to soul, was so thoroughly

defunct, so completely enshrouded and entombed in sense, that no "Lazarus, come forth," uttered through any other medium could have reached it. But we are becoming sarcastic; in very truth making merry at the laughable spectacle of a most respectable world, whose whole faith consisted in a firm reliance on matter and money-bags; that derided all supersensuous exaltation, and treated psychology as insanity; I say, we are cruelly enjoying the mad dance of this very prosy world, in its wild pursuit of the first faint glimmering of clairvoyance and dim spiritualism, revealed at last through that most befitting medium, the wooden unconsciousness of household gear.

"To what base uses may we not come, Horatio."

Matter-of-fact philosophy, listening at a table for a message from the spirit land, could only be pictured by the pencil of a Hogarth, and effectually described by the author of *Hudibras*. The pretentious wisdom that, in its insane superficiality and self-sufficiency, would have dethroned an omniscient God, and excluded his worship from the usages of society, now devoutly heeding the timber oracles of the upholsterer, is a spectacle compared with which the grovelling herbivorousness of the royal Chaldean, as contrasted with his previous pomp, is scarcely more pitiable.

But to be serious, what are these table-movings, table-rappings, and spiritual manifestations generally? To what order of phenomena do they belong? What is their history, and whither do they tend? These are in very truth rather serious queries. The spiritual movement is already among the most important which have occurred in the New World, and judging by the rapidity with which table-moving, the simplest phase of the matter, has spread in Europe, we have some grounds for anticipating a rather serious impression on the Old World. It behoves us, then, not only from motives of pardonable curiosity, but also from a sense of duty to the public, to thoroughly investigate, and, if possible understand, the essential character of phenomena, so unusual as to be at once admitted by vast multitudes to be supernatural, and on whose recurrence and regulations a large and growing school of experimentalists have asserted their ability to hold frequent and even habitual intercourse with departed spirits. The domestic movings and household raps indeed, however interesting as facts or fallacies to the philosophic, have a still more important bearing on society, as the leverage by which a new theological sect seeks to modify our estimate of the present and our anticipation of the future. It is a movement

by which the churches of America have already lost thousands of their members, and by which the lunatic asylums have received a considerable accession to theirs. It is a system, by which, under its present aspect, every medium claims to be a preacher, with authority to reveal directly from the spirits of the dead the truth or error of all doctrines, the propriety or otherwise of all actions, and the condition and experiences of all deceased persons. In the rapidity with which it has effected conversions it laughs Mormonism to scorn, and in the extent to which it modifies the sense of responsibility in its votaries it is unsurpassed by any form of faith ever yet promulgated. Protean in form and flexible in doctrine, the religion of the rapping spirits adapts itself more or less to the preconceived ideas and antecedent creed of every medium. Generally inclining to a Swedenborgian view of the next sphere of existence, however, we are told that "houses, clothes, and books, music and dancing, and even eating and drinking," may be enjoyed in the next world much as they are in this, with the exception that there desire obtains its objects without the inconvenient obstacle of "cash prices." As all spirits from Adam to the latest defunct seem amenable to the calls of these favoured media, it need scarcely be said that a vast amount of information is being rapidly accumulated in reference to the past and present opinions and experiences of all generations. Moses explains the purport of his laws; Plato reviews his sublime doctrines; Shakspeare authenticates his own dramas; and Shelley dictates fresh poems, wild yet harmonious as the tones of a wind-swept *Æolian*. The prophets, bards, sages, legislators, statesmen, and heroes of all time, are now made conversible, and the desideratum of ages has been attained—the living may be guided by the wisdom of the dead.

This singular phase of superstition is not confined to a few ignorant fanatics. It has its warm adherents among the first families in the Union, the majority of its communicating media, or prophets and prophetesses, being individuals moving in a respectable sphere, who receive no pecuniary remuneration from their admirers. It has an extensive and increasing periodical literature, consisting of weekly, monthly, and quarterly serials, devoted to a diffusion of its principles. It has given birth to several goodly volumes purporting to be the *post mortem* productions of deceased authors of eminence, and containing their opinions, corrected and enlarged by a wider experience than their temporal life could afford. In addition it is often the theme of transatlantic pulpit oratory, and as such has been the occasion of many learned exposi-

tions, of much eloquent advocacy and of many terrible denunciations. If it has in some instances unsettled the opinions of the orthodox, it has in others often rendered the sceptical devout. And while justly a source of alarm to divines of the old school, is trumpeted forth by its more zealous believers as the great and providentially provided panacea for the world's otherwise incurable infidelity. And although its ravages may be lamented by the denominations, its triumphs are announced with much laudatory self-glorification by its apostles.

That such a movement can proceed on its course so extensively, in a country intimately connected with our own by the close and increasing ties of consanguinity, language, and commercial intercourse, that such an explosion of fanaticism in America, should prove wholly ineffective in Britain, is too improbable an idea to be seriously entertained by any one at all competent to estimate the amount and character of the mental action and reaction maintained between the two great divisions of the Anglo-Saxon race. We shall have to drink of our brother's cup although it is to be hoped in a very modified form. Our safety from its noxious effects is to be sought, not in ignorance but knowledge, not in avoidance but preparation. And as I feel fully assured that the phenomena on which the American Rappists base their pretensions to the maintenance of a spiritual intercourse with the departed are perfectly natural, and that consequently this idea of a direct communication through such means with deceased friends or strangers is a fallacy which, however ridiculous, is nevertheless dangerous, I trust that the importance of the subject will plead my excuse for addressing you upon it and for attempting to give something of the history and philosophy of this extraordinary popular delusion.

To fully understand and appreciate the character and importance of that transatlantic movement, whose wave has reached our shores, it is necessary that we should know its history, and, by observing the nature and extent of its effects in the States, be, in some measure, prepared to estimate its probable results nearer home. It is, I feel assured, from an entire misconception as to its real bearing, that public attention has not been more forcibly directed to it already. I will then, without more of prefatory remark, endeavour to give a condensed narrative of the rise and progress of that theologico-philosophical sect, whose sudden appearance and rapid growth has so effectually aroused the interest of Brother Jonathan, and indeed thoroughly startled that usually self-possessed individual from his propriety.

It was in December, 1847, that the Fox family removed to

a house in Hydesville, Wayne County, in the State of New York. It seems that the previous occupant of the premises had occasionally been troubled by unaccountable knocks at the front door, in the perpetration of which the juveniles of Hydesville, though suspected, remained, it is said, undetected. With the entrance of the Foxes, however, matters waxed immeasurably worse, and the knocking boldly advanced from the exterior to the interior of the devoted domicile. Doors were mysteriously shut and opened, rappings were heard on walls, floors, and bedsteads, and the invisible enemy, despite every precaution, was obviously in possession of the domestic fortress. In this state of affairs, the Misses Fox, instead of becoming hysterically demented, according to the usual rule in such cases made and provided, actually became so comfortably familiar with the mysterious invader as to use him for a playfellow; one young lady not in her teens knocking for fun on finding that the ghost would reply by raps in number and character similar to her own. Eventually it was discovered that these raps had a meaning in them, for on being asked so to do, the spiritual visitant would knock out the age of any one present or even absent, intimate the number of persons composing any given family, and by silence imply negation, and by a single rap affirmation, in reference to any question propounded. At last it was found that by the aid of an alphabet, the ghost condescending to knock whenever the right letter was touched, a complete system of telegraphic communication could be maintained with the other sphere of being. During some months, this extraordinary and enviable gift of evoking the spirits and providing the raps seems to have been confined to the Fox family, and some of their immediate relatives, so that on their removal from Hydesville to Rochester, the former locality was comparatively liberated from, and the latter particularly infested by, these spiritual visitations, and even the latter place was for a time vacated in favour of Auburn. Ultimately, however, the endowment of mediumship became more common; and a Mrs. Bushnell, then practising at Cincinnati, as a consulting medical clairvoyant, became a formidable rival to the claims of the Misses Fox to be considered as the sole depositaries of this mysterious lore, and the only legitimate interpreters of the spirit-will sublime.

The cause progressed, however, not merely by the diffusion of its principles, but also by a marvellous exaltation in the character of its phenomena. Some of these, indeed, though apparently well authenticated, do so far transcend all probability, that I greatly fear my readers, were they nar-

rated, would scarcely credit that they were taken from respectable works and authorized expositions of the doctrines and practices of the Rappists. What shall we say for instance to the occurrences which are related on the authority of the Rev. Dr. Phelps, of Stratford, Connecticut, as having taken place in his own house, commencing on Sunday, March 10th, 1850. Here we have clothes taken by invisible agency from one part of the house to another, and then disposed in a peculiar order, a child eight years old, the doctor's son, lifted from the ground without hands, and sundry other equally astounding portents, all gravely stated by the rev. gentleman, and more or less corroborated by many friends and neighbours. Then we have the career of Judge Edmonds of the Supreme Court of New York, whose character as a lawyer, a scholar and a gentleman, is deservedly among the highest in the Union. We find this clear, cool-headed jurist becoming himself a medium, and as such connected with phenomena as startling as ever furnished the pages of a romance with its most exciting subject matter. Nor are the facts which we have to grapple with purely physical; for we have not only some really good poetry, said to have been dictated either by alphabetic rapping, or more directly through writing media, together with dissertations, political and philosophical, communicated by the spirits of the illustrious dead, through individuals seemingly incompetent to the production of such compositions, but we have the still graver fact of passages in Hebrew, Greek, Chaldee, Persian, Sanscrit, Chinese, Thibetan, and other languages, written by persons utterly ignorant of all such recondite matters. And these things are vouched for by such authorities as Professor Bush, and other oriental and classical scholars, distinguished alike by intellectual attainments and social position. To refuse belief in such narrations, because the facts which they relate seem impossible, is, of course, easy; but what then becomes of human testimony; and if we feel authorized in refusing such evidence in the present, where are our vouchers for the past? To laugh at such things as simply ridiculous may be pleasant, but the converts to this phase of spiritualism rise above wit, and are invulnerable to banter; and while the good-natured smile, and the satirical sneer, the new creed marches onwards, conquering and to conquer. And we now behold it, as was said above, with thirty thousand preaching media, each one the centre of a circle of anxious enquirers, many of whom have already become devout believers in the new faith. Nor can we consider this as the ultimatum of the movement, for not only are fresh converts daily acquired, and new media con-

tinually developed, but the phenomena which the latter are capable of producing seem to be steadily advancing to a higher point of exaltation, the wonders increasing as the adepts obtain more power by practice and experience.

History informs us of the birth of various faiths in past ages, and almost in our own day we have seen Joanna Southcote in Britain and Joseph Smith in America obtain adherents to doctrines so irrational, that at first we might be tempted to think such absurdities could never find acceptance beyond the walls of a mad-house. Unenlightened zeal and blinded fanaticism, however, have but too often laughed common sense to scorn, and put all calculated anticipation to defiance. Not on any mathematical formula of probabilities can the progress and development of a rising sect be safely predicted, and we will therefore not here attempt to sketch the possible career of this strange manifestation of spiritual potency. To give the reader, however, a correct idea of the forces at work in modifying the faith and practice of the model Republicans, I will endeavour to give a condensed statement of the communications hitherto received from the spiritland, together with the circumstances under which these telegraphic messages have been generally transmitted. In doing this, I shall also sum up the phenomena produced, whether of a physical or psychological order, and thus be better prepared for the attempted explanation which I purpose hereafter to afford.

I have already stated that this movement commenced with the Misses Fox, in what would be called a haunted house, the noises connected with which constituted the primal phenomena now known as the rapping manifestations. I shall, however, altogether mis-estimate the essential character of this extraordinary display of credulity if we suppose it to have originated purely in the fantastic tricks of two excitable girls, without any previous preparation of the public mind for the easy reception of new and extravagant ideas in reference to man, and his relation to other spheres of being. The revelations of Andrew Jackson Davis, "the Ploughkeepsie seer and clairvoyant,"—a country grocer's errand boy—who, in a state of extatic lucidity, is said to have dictated a voluminous work containing a new cosmogony, a new theology, and a new social system, or rather a reproduction of ideas already far better elaborated in *The Vestiges*, the rationalism of Germany, and the communism of France. This work, commenced on November 28th, 1845, and finished January 25th, 1847, and of which I have the New York imprint now by me, affords both in its subject-matter and its favourable reception, ample evidence of the tendency to extravagant belief, which shortly

afterwards embodied itself into the existing schools of spiritual manifestation. The fact is, the theological mind of Christendom is unsettled; and whether we look to the mysticism of fatherland, the scepticism of Paris, the unknown tongues of our own Irvingites, or the recurrent fanaticism of the States, as exhibited in revivalist camps, in Mormon migrations, or in the more scientific furor now under consideration, it must be obvious that we have fuel asking for the torch, a mine waiting for the match, a volcano on the eve of explosion. But to return, the phenomena in the case of the Misses Fox, and of all the earlier media, consisted in the production of raps, taps, and knocks, in which there was intelligence, and of sundry movements of tables, and other household furniture—the latter being produced with, and the former without, contact—and it is to this point only that the matter has yet been imported into Europe. Eventually, in the scale of ascension, facts of a much more wonderful order were developed, and are now, it is said, ever and anon experienced among our transatlantic friends, and may consequently be expected, like the inferior table movings and rappings, to make their appearance among us in due course. Furniture and clothes were, as we have already stated, moved without contact; and media in the art of revelation were, like some of the old sorcerers, lifted into the air and sustained by invisible means during several minutes at some feet from the ground. While in some few instances it is stated, on reliable authority, that papers, documents, &c., have been signed without human agency, with the autographs of deceased persons, facsimiles of which have been published in the quarterly publication of the spiritualists, with all the requisite authentication. Such are some of the physical facts.

The psychical, or, as the rappers prefer calling them, pneumatic phenomena, consist of such revelations as the students of clairvoyance are already familiar with, and embrace thought-reading and the reproduction of all the past impressions of the enquirer, or any other person present, communicated, however, through the cumbrous instrumentality of knocks instead of the more direct process of spoken language. In this respect, the ordinary American media are immeasurably inferior to Adele, the extatic subject of the late Cahagnet of Paris, who professed to converse directly with the deceased, and used to give *viva voce* a correct description of their personal appearance, manner, dress, &c., when alive, and in addition enable enquiring relatives to carry on a conversation with the departed through their intervention. The writing media, however, occasionally equal, and even transcend this,

and in them we have the old phenomena of possession reproduced. Thus we find individuals of seemingly ordinary mental calibre, not only exercising the gift of tongues, but professing to be inspired by the spirits of departed men of genius, and, as they say, without any conscious effort, muscular or mental, inditing productions which in manner, and occasionally even in matter, bear a striking resemblance to the known compositions of the authors, in whose names these mystic scribes afford us these posthumous addenda to their already published works. I was particularly struck with some lines which appeared last year in the *Spiritual Telegraph*, professing to be dictated by the late Edgar A. Poe, giving a description of his meeting with *The Lost Lenore*. The rhyme, rythm, and spirit of which might render it well worthy to be considered as a continuation of that wild and wonderful poem, *The Raven*. Poets alone can conceive of the difficulty to be surmounted in thus providing for every feature of resemblance to an original, especially distinguished by peculiarity in the structure of the versification, and by a succession of wild and fantastic yet beautiful presentiments of the imagination, such as the *Ancient Mariner*, and a few other of Coleridge's more inspired productions have alone approached to. Occasionally, as we have said, these ghostly dictations are prolonged to the extent of a volume, and the once notorious Thomas Paine, of infidel celebrity, has thus been made to recant, in a volume professing to give us his "pilgrimage." Such are some of the more prominent facts on which, as well-attested realities, the missionaries of spiritualism profess to found their claims to be considered as the authorized exponents of some rather startling doctrines in reference to the condition and prospects of man as an immortal being. Let us now, then, as a conclusion to this rather extended epistle, endeavour to give a curt, though if possible lucid, exposition of the general creed of the Rappists as to the usual occupations, ideas, intellectual development, and moral status of the departed.

The fundamental principle of this body of believers is, that all spirits are evocable, not, however, at the pleasure of the medium, but of their own free will. The spiritual movement commenced with the dead and not with the living, and is in itself an indication of universal progress, the development of being permitting this interpenetration of the lower by the higher sphere. All mortals belong, even while on earth, to one of seven orders or conditions of spiritual intelligence, to which they ascend either at death or by successive progressions and purifications afterwards. All are better and happier after death than when alive, but the moral and devout

are far more advantageously situated in this respect than others; each one, in short, reaping what he has sown, the spirit being conditioned in its new, by its prevalent habits of action and desire in the old, sphere. The next world is the analogue of this, or rather this is the shadow of which that is the substance. There, ideas are realities; and to will is not only to do but to possess. Spirits, like all other forms of being, are in a state of progress; and as the mind with them creates or rather projects its own environment, its capacity for expansion and improvement is immeasurably greater than with us. Spirits of the same sex form friendships and those of an opposite sex "mate." This, we are *naively* told, differs from marriage—in what respect, however, is not, I believe, precisely stated! Such is the present creed of more than a quarter of a million of our fellow-Christians in the United States, in this same year, 1853. The Student of Swedenborg's writings will be at no loss to detect the fountain whence these rapsodies were more immediately derived—the dreamy old Swede has founded a church to some purpose at last. Even the Baron's ideas, however, had their preparation in the reveries of Jacob Behmen, and German mysticism as a whole is probably but a derivative result from the Sooffeeism of western and the Brahminism of eastern Asia. Extasy with its interior illuminations and subjective revelations, projected into apparently objective visions, is at the basis of the whole; and hence probably the fundamental agreement of all creeds that depend for their origin and form on the inspired intuitions of clairvoyant seers. Suffice it that in this latest American edition we have obviously the germs of a belief in manifold rather terrestrial heavens, that is of the Moslem order, with gardens, palaces, and "mating" houris. In addition to this, we have the immortality of animals, more especially pets, not only dimly hinted at, but in many cases directly implied or asserted, as a logical sequence to which we may expect the doctrine of transmigration to once more appear, and be taught in the west as it once was and indeed still is in the east. In short, we have here the long-exploded dogmas of the Indian, Egyptian, and early Greek, that is, Pythagorean, schools of theosophy, reappearing with all the force and freshness of a new revelation among our dear dollar-loving cousins across the Atlantic, and threatening to intrude upon us with such an intolerable invasion of obsolete ideas, refurbished after the most approved Yankee fashion, that it may well make us pause to consider what may—nay, what must—be the consequence of such an unwelcome visitation.

All attempts to explain the newly-imported American

phenomena, by a reference to the table-moving only, must of necessity fall very far short of their intended object, if that be to afford us a satisfactory exposition of the entire transatlantic mystery. Neither will a reference to the performances in London suffice, for these supply us as yet with but a very mediocre sample of the spiritually wonderful; and whether true or false, honest or charlatanic, cannot yet be considered as affording sufficient data for arriving at a correct judgment in reference to the entire subject. Neither is it much wiser to have recourse to Paris (now that poor Cahagnet is gone to join his beloved spirits), or Berlin, or Vienna. This, indeed, is but running away from the more important facts, and is in truth about as wise a procedure as going to London to inquire how the people raise the coals at Newcastle. America has developed this phase of mystery in our day—what say her people, and what say those who have been among them? I have endeavoured to give a succinct statement of the principal facts yet developed, and the effects which these, rightly or wrongly explained, have thus far produced on the American mind. Having thus placed the reader in possession of the most important data, I will now, in fulfilment of my purpose, endeavour to briefly, but clearly, state my own opinion of the phenomena under consideration; and in doing so shall treat them as I have done others of a similar character in connection with the superstitions of various ages.

What then, are ordinary table-movings with contact, and extraordinary without contact? what is the nature of the raps as physical phenomena perceptible to ordinary observers, and whence comes the supersensuous intelligence they are admitted to display? What are the rapping media—that is, what is their physical and psychical condition during the performance of their feats? What are the writing media? what is the essential character of the possession under which they profess to act but as scribes for the dictation of departed authors? and what is the nature of that mental exaltation which they undoubtedly exhibit? These it must be confessed are rather searching queries, and, if satisfactorily responded to will, I think, go far to solve the American mystery, as far as it has yet been developed. Ordinary table-moving with contact, then, I hold to be the result of involuntary muscular motion. My reason for so thinking, irrespective of such refined mechanical tests as those of Faraday, is that the phenomenon is too common, too easily elicited, too generally successful with all sorts of operators, to be considered as implying any unusual susceptibility in the experimentalists. It proves too much. What is my own experience? Why,

that in calling persons promiscuously from a public audience, the experiment is successful in fully nine cases out of ten, in less than twenty minutes, and I have never known it to fail but where the parties trying it removed their hands frequently from the table, and so prevented the development of the involuntary motion of resting the muscles by change of position (I have known an inveterate snuffer thus occasion a failure), or where, from a case of mesmerisation, or something of interest being proceeded with in another part of the room, the minds of the movers were diverted from the object in the hand, that is, their nervous system was thus relieved from the strain of continued attention. The muscular motion, however, is so decidedly of the involuntary and unconscious order, that in every instance where I have subsequently questioned the parties, they have, without exception, declared, each one, that the table, hat, or other object moved without his or her assistance. This is the case also where only one individual suffices to give the requisite impulse. Now, when we consider that the persons thus taken at "hap-hazard" must, in the majority of cases be devoid of high susceptibility, and must be untrained to will steadily and intensely, we shall at once see that neither as operators nor subjects do they fulfil the conditions requisite for either the efficient radiation or easy reception of the *nervo-vital*, or, if the term be preferred, *odic force*. Much has been ingeniously said about "the vital principle of wood, which is organized to carry its modification of vital force as we can ours, and so our magnetism takes hold of its structure, and can give this dead vegetable organization some of the principle of our living one." All very pretty and plausible no doubt, but what then becomes of the movement of pewter platters, china basins, and felt hats? What sort of vital organization do these conveniences possess for transmitting living force? Granting that tables do move by other than mechanical arrangements, it is obvious that some more enlarged hypothesis must be eliminated to account for the motion not only of organic but inorganic bodies by the subtle agent which transcends the ordinary range of motive powers. Such, then, is my opinion as to ordinary table-moving, now almost universally admitted to be a physical fact, whatever its proximate cause, but which was once loudly vaunted by the rappists as the direct result of spiritual intervention—as, in short, a miracle produced by extramundane forces. Before concluding this paragraph, I ought perhaps to observe that the Rev. George Sandby and the Rev. Chauncy Hare Townshend, two very high authorities on this subject, are both of opinion that

there is an actual radiance of mesmeric influence, which, pervading the substance of the table, occasions its motion. Of extraordinary table-moving without contact, I will speak after having disposed of some other and less rare phenomena.

What are the raps?—we mean the genuine, in which we believe—not committing ourselves, however, to the undoubted authenticity of any one medium's tattoo, but simply taking it for granted that such phenomena have been really produced by some persons. Here we advance to higher ground,—that is, rarer manifestations. Almost anybody may move a table with perseverance, but it is not every one or every dozen who can produce the raps. Here we want the presence of the hierophant or the pythoress; we must, in short, have a medium ere we can enjoy the felicity of listening to these celestial pulsations. Shall I be fully understood when I term these little delicate taps, neuro-electric or odic phenomena. I fear not; perhaps indeed I do not quite understand myself, a circumstance, by the way, not so uncommon with those oracular personages, popular authors, as their admiring readers, the uninitiated public, are apt to suppose. Let me then attempt a farther exposition, not forgetting therein the honest confession of an illustrious scribe of the last generation, who, when complimented on his lucid explanation of a rather obscure topic, frankly admitted that he did not write on it because he understood it, but conversely understood it because he had written on it. But I am becoming rather diffuse with these antimasonic revelations of literary imperfections: so to the raps. These, I conceive to be produced by the powerful radiation of nervous energy, from a system in a state of exalted action approaching to, if not identical with, those forms of extacy under which lucidity or clairvoyance is also generally manifested, and hence the high-wrought and supersensuous intelligence occasionally displayed in these extraordinary sounds. But how the requisite degree of force for their manifestation is generated, and by what apparatus projected, sometimes to one part of the room, and sometimes to another, I cannot pretend even to hint. I only stand by the opinion—unfounded notion, perhaps, as the spiritualists would call it—that these sounds, for aught that has yet been shewn to the contrary, must be considered as the result of natural forces, our present inability to explain their proximate cause being no more an argument for receiving them as preternatural, than is our corresponding inability to account for the fundamental cause and essential character of ferro-magnetism, a sufficient reason for our at once receiving its phenomena as

being decidedly magical and miraculous. The only plausible reason, indeed, yet assigned for considering the raps as spiritual in origin is, the extraordinary intelligence of which they are sometimes the vehicle. Let us then examine this, and see whether it will authorize us in coming to such a conclusion. Does the intelligence revealed in these sounds transcend that exhibited by a good clairvoyant or mesmeric extatic? It is admitted that it does not. Hence if mesmeric exaltation of the mental faculties be received as a fact in nature, so also must the correspondent state induced under the rapping experiments. This, then, brings us to the next question.

What are the media, what is the essential character of those exalted functions, which they are said to habitually display? I reply, they are waking but unconscious clairvoyants, in short, extatics or seers, either natural or induced; that is, some are lucid from native susceptibility, (like Frederica Hauffe, the Seeress of Prevorst, who also could produce raps,) some from sympathy with persons already induced, and others from the frequent repetition of mesmeric manipulation, and the consequent evolution of high-wrought and extraordinary nervous impressionability in their system. The Misses Fox, like almost all founders of similar systems, belong to the first class, many of their disciples to the second, while of the third, we will allow a spiritualist writer, rejoicing in the magniloquent title of "member of the first circle" to speak. This learned initiate in his *History of the recent developments in spiritual manifestations in Philadelphia*, thus describes the means made use of to induct a medium. He tells us these "are of a magnetic or mesmeric character," and which, as they are applied, "carry the subject deeper and deeper into a state of insensibility." Elsewhere he observes, "sometimes the process of preparation or development is easy and quick, at other times protracted and difficult; but it is always rendered more easy and much quicker by perfect resignation and entire non-resistance." The media then are extatics, spontaneous or induced; and, as regards the intelligence of which they are the channels, they only differ from ordinary clairvoyants as to the manner in which it is enunciated; and even in this shew a gradual, but very observable, approximation to the old standard, as the number of writing and speaking media is decidedly on the increase. And no wonder; for who, after the novelty had worn off, would like the very tedious and cumbersome process of having a sentence wrapped out letter by letter, when communications of equal value, intellectually and morally, might

be obtained by the much more rapid process of conversation or writing. These media, then, are the Sybils and Pythia, the magi and enchanterers of old, rebirthed in the guise, or rather disguise of modern ladies and gentlemen, beneath whose unexceptionable silk and broadcloth, it is doubtless at first rather difficult to recognize anything so monstrous or antique.

(To be concluded in our next.)

XIII. *The Rev. Mr. Godfrey and Satan at the Hanover Square Rooms.*

ON Thursday, the 15th ultimo, the Rev. Mr. Godfrey, S.C.L. of St. Catherine's Hall, Cambridge, and Incumbent of Wortley, delivered a Lecture at the Hanover Square Rooms, on "Table Moving, Spirit Rapping, and Clairvoyance, in connection with the Antichrist." The extraordinary subject of the lecture attracted an immense audience, which however did not "listen to the lecturer with breathless attention," for they frequently interrupted him with loud bursts of laughter. And well they might! For of all the nonsense to which it has ever been our lot to listen, and we have heard much, this far surpassed it. The credulity of this reverend gentleman is unbounded. The most ridiculous trash ever conceived was swallowed with the greatest avidity, and theories were founded upon stories without any foundation. Spicer's *Spiritual Manifestations* and Cahagnet's *Celestial Telegraph* were his text books. Few sensible persons would think of quoting the former flippant, unphilosophical, and loosely written book, full of narratives from hearsay, all "embellished" by Mr. Spicer. The *Celestial Telegraph* even surpasses it in the absurdity of its stories, and we would engage to shew that as much reliance could be placed on the ravings of men confined in St. Luke's and Hanwell, as in the revelations of the ecstasies of Cahagnet. Yet this book was quoted as the *authority* to shew that clairvoyance was the Antichrist! A great deal was said of the blasphemy* of the tables, and a great many touching appeals were made to the

* Mr. Dibdin asks a table, "Is Christ in heaven or hell?" and receives the answer, "Hell!!!" If the writer had asked whether Mr. Dibdin ought not to have been whipped for putting such a question, the answer would certainly have been in the affirmative.

audience to have nothing to do with them. The most awful denunciations were held over the heads of table-movers, and poor innocent creatures who never saw any wickedness in the motion before, were made to feel that they were steeped in the gall of bitterness and bound in the bonds of iniquity; that Satan had thrown his coils around them, and unless they repented they would all be consigned to eternal punishment.

Bursts of indignation frequently broke forth; but at the conclusion of the lecture, Mr. George S. Nottage, who a year or two since completely exposed the biological quacks at the City of London Institution, rose and requested permission of the chairman to say a few words relative to the subject before them. This was the signal for a general rising of the whole of the clergy on the platform, who attempted to put Mr. Nottage down by singing,

" Praise God, from whom all blessings flow,
Praise him all creatures here below;
Praise him above, ye heavenly host,
Praise Father, Son, and Holy Ghost."

On finishing which, they all made a rapid exit. The audience however insisted on Mr. Nottage being allowed to speak, and loud calls were made for another chairman. A gentleman having been appointed, Mr. Nottage proceeded to point out the utter absence of anything like reasoning or reason in what they had been listening to with such excessive politeness. He urged that Mr. Spicer himself, in a subsequent work, had denied that he believed in the manifestations being the work of spirits. Mr. Nottage explained to the audience his own experience with the spirit-rappers, and how they failed in all the tests, simple though they were, which he had applied. He farther explained how to detect the imposture.

At this point a man started up and exclaimed, "I am a medium, sir." "Indeed, sir," replied Mr. Nottage, "perhaps you will prove it." The "medium" then advanced to the table on the platform, and the whole audience, in the greatest state of excitement, rushed forward also. Mr. Nottage took his stand by the side of the table to "try the spirits;" but when he asked the "medium" to bring the spirits from the vasty deep, all that the man could do was to place his hand upon the table and to request the assistance of others to perform the ordinary experiment of table-moving! Thus this instance, like all others which Mr. Nottage had known, signally broke down when reduced to the actual test. Mr. Nottage was therefore called upon to continue his remarks. He proceeded to state that, with respect to the answering of tables

to questions put to them, it resolved itself into a very simple matter. He said it was ridiculous for men to assert a thing to be supernatural before they applied, or refused to apply, a simple and natural test. He was ready to pay a handsome penalty, if the reverend gentleman who had been so horrified got a single answer if he only put a corrective to his unconscious impulse. Let any two of the audience take a book and key, tying the key in the book, and suspending it by the forefinger; then let him ask a question, having previously settled that if the book turned to the right it would mean, Yes; if to the left, No. Now let them believe that this was some device of Satan, and then put the question, Is God a just God?—and believing that Satan, the enemy of God, would answer in the negative, an unconscious motion takes place in the direction of the left, and you recoil from the innocent book and key, and exclaim, How wicked! This was exactly the case with Mr. Godfrey and Mr. Dibdin. They put the most blasphemous questions to the tables, and then recoil from them with horror.

"Sir," exclaimed Mr. Nottage in conclusion, "these men are doing real religion a frightful injury by their foolish fanaticism. They are prostituting their reason and outraging common decency. The impiety and the blasphemy of the answers rest not with the table or with Satan, but with those reverend gentlemen whose piety should be rational, and who should shew that reverence to religion which they profess to feel."

The audience warmly applauded the sentiments of Mr. Nottage, and then separated.

DISHONEST BOOK-KEEPERS.

We are sure that far more dishonesty exists in the world than transpires in courts of justice. We have frequently been requested to hint to persons who have borrowed numbers of *The Zoist* and copies of other mesmeric books that it would be grateful to return them. The last request of this nature is from a gentleman from whom have been borrowed many numbers of *The Zoist*, *Sandby on Mesmerism*, and *Elliotson's Physiology*, which might as well now be returned.

NOTICES TO CORRESPONDENTS.

In our next Number we purposing continuing and concluding Mr. Jackson's article, giving the history of the cases of the Okeys, an account of the brain of the late Mr. Haydon the painter, and some striking cures.

BOOKS RECEIVED.

The Reflection of Divine Truth. October and November. Edinburgh: 1853.

The Exposition of Life and Immortality. Edinburgh. December, 1853.

Spirit; or, the Hebrew terms Ruach and Neshamah, and the Greek term pneuma. By William Glen Moncrief, author of "Soul," "Dialogues of Future Punishment," &c. London: 1853.

The British Journal of Homœopathy. London.

Mesmerism solved, divested of mystery, and shewn to be simply an overlooked branch of Medical Science, to be received and practised as an auxiliary by the Medical Profession and Heads of Families for curative purposes. Jones: London.

An Inquiry into Table-miracles; their cause, character, and consequence: illustrated by recent manifestations of spirit-writing and spirit-music. By R. C. Morgan. Bath: 1853.

Satanic Agency and Table-turning. A Letter to the Rev. Francis Close, A.M., in reply to his pamphlet, "Table-turning not diabolical." London: 1853.

Table-moving by the power of the Will: similar manifestations obtained by the divining ring: being a statement of original experiments reprinted from the "Kentish Independent" newspaper of December 25, 1852, and March 19, 1853. With additional observations. By George Barton. London: 1853.

Table-moving and Table-turning reduced to natural causes: with special reference to the Rev. E. Gillson's recent pamphlet. By Charles Kock, M.A., Ph.D. Bath: 1853.

Mesmerism and the diseases to which it is most applicable: together with a few interesting facts. In a letter. By Falconer Miles. Dublin: 1854.

THE ELEGANT MR. WAKLEY'S CHRISTMAS COMPLIMENTS.

"Coffinites and herbalists, nostrum-mongers and syphilitic doctors, cancer-curers or mesmerists, professors of biology and a host of other childish nonsense and iniquitous folly,—all these, without exception, are ignorant impostors, whose sole object is to cheat and defraud the public, and gain an easy, because dishonest and disreputable livelihood. Too idle to work for their daily bread—too ignorant to be able to gain subsistence from the common callings of life, the reckless adventurer, the broken-down tradesman, the ruined gambler, the convicted thief,—these are the persons who assume quackery as a dernier resort, and by every trick and plausible device, by every practised fraud or cunning scheme, dupe, victimize, and plunder the shallow, credulous, and weak-minded persons who are foolish enough to trust them or rely on their false promises."—*Lancet*, Dec. 24, 1853; p. 605.

Erratum.

page 418, line 19, for "long," read *urgent*.

. It is requested that all communications be sent before March